

M E M O I R S

OF THE

LIFE AND ADVENTURES

O F

TSO N N O N T H O U A N,

A K I N G

Of the I N D I A N N A T I O N called
. R O U N D H E A D S .

Extracted from Original Papers and Archives.

Ἀνδρα μοι ἔνιπτε μουσα Πολύτροπον, ὃς μάλα πολλὰ
Πλάτῃ,

Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

HOM. Odyf.

V O L. I.

L O N D O N :

Printed for the EDITOR :

And Sold by J. KNOX, at the Three Poets,
in the Strand. 1763.

*63-687

P R E F A C E.

THE Bookseller having insisted on his prerogative of writing the Title-Page, I wish he had also written the Preface; it would have saved me a task I am by no means fond of. In justice he ought to have done it, for his Title-Page hath rendered a Preface necessary. But he must be excused, on this account; a Preface is always supposed to have some relation to the work it ushers into the world; now a bookseller having commonly as great an aversion at reading the trash he sells to his customers, as a physician has at taking the trash he prescribes to his patients, it is not to be expected a man should write about that which he knows nothing of. This, I can safely say, is the case with my bookseller; I can aver he has not as yet read a sentence of the following work, and in all probability never will. But it

is quite otherwise with the title, as it is by the merits of that alone he thinks he sells the book; and indeed he is in the right to think so, for he seldom knows any thing more of the matter. I have heard a bookseller say he had purchased a pamphlet for half a guinea, tho' he knew not what the pamphlet contained, but he was sure he had made a good bargain, for the title-page alone was worth double the money. Indeed it is no wonder that booksellers are the best judges and authors of title-pages in the world, the whole force of their genius, and bent of their study, being directed to nothing else, except, sometimes, a few strictures on the paper, print, and binding; and when a man applies himself entirely to one science, he must necessarily excell in it. For this reason I submitted every thing respecting the title-page to the bookseller; indeed he made enquiries about nothing else, excepting the price. When I first carried him the following sheets in manuscript, he asked me what title I proposed? I made answer, *The Life and Adventures of Tsonnentbouan, a Roundheaded Indian.* He objected to this as too simple; we must call it *Memoirs*, said he, for that word implies something of secrecy, and the
publick

publick is always glad of being let into a secret. This being assented to, he next hinted that the hero ought to be dignified with some pompous appellation; I proposed that of *Chief of the Roundheads*, though not strictly and historically true. The sagacious bookseller was not altogether pleased with this; he said, it referred to something outlandish, and besides, we had but a slender idea of such an office in this country. I was very sensible of the solidity of this objection, so left the matter entirely to himself. Upon which he immediately dubbed Tsonnonthouan *King*; a name, which notwithstanding some late incidents, has still some regard paid to it, amongst us. It was in vain for me to object that such an office was entirely unknown among the Indians, and that Tsonnonthouan himself had no manner of pretensions to it; he stopt my mouth, by telling me, that an English reader would have a much greater curiosity about the adventures of a crowned head, than a private person; and that he would now naturally expect a great deal of court-scandal, and secret history. I submitted, thinking it needless to tell him that the work itself would utterly disappoint all such expectations, for, as I ob-

served before, a bookseller never looks farther than the title-page.

We had next a small difference about what is called the running title, which, tho' in the body of the book, the bookseller reckoned was within his province, and under his jurisdiction. I must confess, from long habit, I have contracted a sort of fondness for the very name of Tsonnonthouan; I therefore moved that my favourite word should be on the top of every page. But the wise bookseller was entirely of a contrary opinion. Notwithstanding, said he, we have now a very saleable title, yet, for all that, we cannot ensure the sale; now, if we have a running title, we can never alter the title-page; whereas, if we have not, and we find it does not sell under this title, it is only printing another half sheet, and giving it what other title we please, so that at last it must certainly go off: we may even call it, added he, *A Continuation of the Life and Opinions of Tristram Shandy*. I submitted to superior judgment in this as well as the former article; but I think it my duty, at the same time, to acquaint the publick with the snare that is laid for them, and that if they do not take off this impression under its present title,

title, which, however; I would advise them by all means to do, they may some time hence find themselves lulled asleep with the first and second volumes of the grave and solemn Tsonnonthouan, when they expect to be tickled to death with the seventh and eighth volumes of the witty and facetious Tristram Shandy.

The important article of the title, both standing and running, being thus settled, we had afterwards a third and more violent dispute about the price. He asked me what price I intended to set upon it? I answered, half-a-crown a volume sewed. That can never be, said he, there are only eight or nine sheets in each volume; whereas, by all the rules of bookselling, there ought to be, at least, ten or eleven sheets; in short, I cannot, in conscience, sell it for more than two shillings a volume. I told him, that was too little, considering this book was every way an original, and had cost me a great deal of pains and trouble, having been almost my whole life-time in planning it, and having spent many years in executing this small part of it. All stuff! mere stuff! said the bookseller, do you think we regard a work's being an original? or that your having been at great pains, or spent much time, in in-

venting and composing it, will compensate for its wanting the proper number of sheets required in the trade? In answer to this, I observed, that there was much more solid matter, and real reading in each volume, than in most half-crown, or even three shilling books that were now published. I grant it, returned he, but that is the very thing I find fault with; however, you are not so much to blame as your printer, who must either be a fool, or know nothing of his business; in short, there is as much letter-press here, so a bookseller, it seems, calls matter, as, if it had been properly managed, would have made four of Tristram Shandy's volumes: had I had the printing of-it, what with contracting the page, and putting distances between the lines, I should have sold it among the trade, with more credit for eight shillings, than I now can for four. Besides, continued he, by this foolish manner of printing your Tsonnonthouan, you have lost a fine opportunity of being witty, as well as of encreasing your profits. I own, I never read the book, but I have been told, by very good judges, that a great deal of Tristram Shandy's wit consists in the distance between his lines, in the shortness of his chapters and paragraphs,

graphs, in the great number of his breaks and dashes, in his blank leaves, and even in misreckoning his pages ; and, had you used these methods, they would have likewise swelled your book to its proper size ; but, as the matter now stands, I tell you again, my conscience, as a bookseller, will not suffer me to take more than four shillings for both volumes. Finding that the tenderness of the bookseller's conscience was here like to be prejudicial to my interest, I was obliged to use my authority as an editor, and tell him, he might sell it for six-pence, if he pleased, but that he should account to me, at the rate of five shillings for every copy he disposed of ; at the same time, in order to sweeten this peremptory intimation, I promised him, that if ever it came to a second edition, I should remove all the scruples of his conscience, and encrease the size and wit of the performance ; which latter I feared was most necessary, by putting what distances between the lines he pleased, by splitting the chapters and paragraphs as he thought proper ; and, lastly, by inserting as many breaks and dashes, and leaving as many blank pages as he should advise. Upon hearing this, he consented,

though with infinite reluctance, to sell at a crown.

In justice to my bookseller, I could not help premising these things. If there is any merit in the title-page, it is entirely his; he being the author of every thing there, except the Greek motto. But, if there are any demerits in the book itself, or in its price, the blame must entirely fall upon me; for, of the first, he is entirely ignorant; and the latter, the reader may see, was much against his inclination, and, indeed, hath done violence to his conscience. However, it may be seen from hence, that, according to a bookseller, the merit of a book consists altogether in its title; and its value solely depends on the quantity of paper that is blotted. I wish this opinion may not prevail amongst other orders of men, as well as booksellers.

The once celebrated name of Tristram Shandy having been accidentally mentioned, an observation occurs, which I cannot help making. What a *memento mori* ought the fate of this author be to all those who may hereafter possess the approbation of the publick, and how unstable a thing is any literary fame, which has not stood the test of a century? And yet
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after all, the profound quiet and sleep which this writer at present enjoyeth, is as hard to be accounted for as that violent tempest and hurricane, drawing almost every thing within its vortex, which he raised in the republick of letters at his first appearance. Speaking impartially, his two last volumes are perhaps as injuriously neglected, as his first were injudiciously exalted. A true wit and original fancy, joined with a pure and elegant stile, he has unfortunately debased with a perpetual affectation, an irksome ostentation, and often an impotent straining at wit; which must be disgusting to every reader of taste, and must have been so to himself, if ever he gave his rapsodies a perusal at a cool moment. The publick is said to be ever impartial, and perhaps, even in this case, they have been so on the whole. Yet one would rather rise up gradually to a solid and lasting reputation, like the spreading oak, than sprout up suddenly, and send forth the fairest flowers and blossoms, like a perennial plant, and, when the season is over, wither as suddenly, and be trodden under foot.

Whenever an author speaks seriously of himself, he always does it with a bad grace. It is therefore with reluctance I
add,

add, that if I have not been able to reach all the excellencies of this truly ingenious author, whom, by the by, I never proposed to imitate, this work having been planned, and indeed begun, long before his was heard of ; yet I have at least avoided his above-mentioned capital fault. There is not, I will venture to say, in the following sheets, the smallest affectation or ostentation of wit ; if there is any wit, the reader is left to find it out : this is always an author's best policy, for a reader is much better pleased with the wit he discovers himself, than with that which is pointed out to him ; he gives himself credit for it, and he is grateful on that account to the author, often imputing wit to him where he never intended it, and which he never thought of.

But if I have shunned one rock Mr. S. has split upon, I have not been able to avoid another, not owing to design indeed, as seems to have been his case, but owing to my own particular situation and disposition ; I mean the presumption of publishing an imperfect work to the world, and perhaps, the still greater presumption of hoping the publick may expect a continuation of it. I do not intend it as a praise, when I say, that the following sheets, tho' the
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consequence of a design conceived in early youth, have been as many years in executing under my hands, as they would probably have been weeks under those of a bookieller's labourer ; in short, I found, before I could compleat my design, at the rate I went on, more years would elapse than I could expect to live. Whether it shall ever be compleated, is left to time and chance ; but if in the mean time any Grubstreet continuator should undertake it, he will find hints in the first chapter, to which he is heartily welcome, and if he does, I sincerely wish him all the success he may deserve.

However, one thing, I think, I may venture to add ; if this work is to be deemed altogether a fiction and romance, yet, as appears from the very first chapter, a regular plan is laid down, which cannot be departed from, and consequently it must at last come to an end, and was never intended to be an everlasting work like that of *Tristram Shandy*, and no design was entertained of writing as long as the author could preserve his credit with the publick, or secure its attention. But as to the real scope or moral of this performance, I beg to be excused from saying any thing, imitating herein the example

ple of the Indians, who, though full well acquainted with the nature of Tsonnon-thouan's flight from the tree, and ascension to the country of souls ; yet said nothing to him about it, and left him to find out the secret himself *. Yet so far I will take upon me to say, that whatever prejudiced and interested persons may think of it, it is such as a philosopher, a man of virtue, and one who is a friend to, as well as lover of his species, may boldly, and without a blush, avow.

* See the seventh chapter.

CON.

C O N T E N T S

OF THE FIRST VOLUME.

C H A P. I.

Tsonnonthouan's birth and parentage. The time of his nativity uncertain. A method shewn for determining it precisely by the inverse operation of judicial astrology. A defence of that science. Conjectures on the effects which the spherical form of Tsonnonthouan's skull had upon his temper and genius.

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C H A P. III.

Tsonnonthouan relieves Sasteratsi from an imminent danger. His single combat with a bear. Diggory Bunce's behaviour during the engagement. Tsonnonthouan and Bunce dispute about the dignity of human nature. They are like to come to blows, but are prevented by Sasteratsi. Diggory Bunce fills all the Roundheads drunk, gives Tsonnonthouan a hearty drubbing, but is reconciled to him next morning.

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honesty of Tsonnonthouan. Sasteratsi's exemplary modesty and delicacy. Tsonnonthouan rejects his manitou the brandy bottle; and, in consequence of a dream, chuses a bull's pizzle for a new one. He goes in quest of it. The consequences of that expedition. By means of the new manitou the marriage is at last happily consummated.

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Sasteratsi is disgusted with Tsonnonthouan's manitou. She endeavours to prevail on him to change it, but in vain. She contracts a very extraordinary distemper. Tsonnonthouan attempts to cure it by flagellation, but is unsuccessful. He applies to the reverend Doctor Chikamichabou. By the doctor's advice he throws away the bull's pizzle. He takes a beaver's skin for his new manitou. Sasteratsi is cured. She becomes pregnant; and is brought to bed of a son. Tsonnonthouan lies-in in her stead.

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C H A P. VII.

Tsonnonthouan, while Sasteratsi is suckling her young son, sets out upon a hunting expedition. In his voyage through lake Michigan,

chigan, he and his companions meeting with a violent storm, throw away their manitous. After their landing they chuse new ones. Tsonnonthouan's happens to be a buffaloe's hide. Being pursued by a herd of buffaloes, he takes shelter on the top of a tree; from whence, by the assistance of his manitou, he attempts to fly through the air. The sequel and consequences of that adventure.

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C H A P. VIII.

The secret of Tsonnonthouan's flight through the air explained, with some conjectures concerning the nature of his ascension to the country of souls. Being again pursued by the buffaloes, in attempting to fly over a precipice, he falls and breaks his leg. He rejects the hide, and chuses a red rag for his manitou. He is cured of the flying madness. Remarks on that event, and the manner of his treatment from the Indians.

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M E M O I R S

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Tsonnonthouan, &c.

C H A P. I.

Tsonnonthouan's birth and parentage. The time of his nativity uncertain. A method shewn for determining it precisely by the inverse operation of judicial astrology. A defence of that science. Conjectures on the effects which the spherical form of Tsonnonthouan's skull had upon his temper and genius.

TSONNONTHOUAN, a faithful account of whose life and extraordinary adventures the public is now going to receive from me his impartial historiographer, was a native of that tribe of Indians called by the French *Têtes de Boule*, or *Roundheads*, on account of the spherical figure which the mothers are at great pains to give to the heads of their children from the moment they are born. His father's name was Onnonthieu, and his mother's Issisuaque; but I must ingenuously confess that

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I am entirely ignorant who their ancestors were, or what rank they bore in their tribe or nation. Indeed it is a point of no great consequence; for Tsonnonthouan himself, the hero of the following history, was all his lifetime addicted to a state of wandering and peregrination, and very early left his native country.

Tristram Shandy, the present celebrated writer of his own life, has been so extremely exact as to tell us the very day and hour in which he was begotten. But I am so far from being able to attain to that degree of accuracy, that I do not so much as know either the day, month, or year, in which my hero was born. The plain reason of which is this, Tsonnonthouan knew nothing of the matter himself; and every article of this true and faithful history I either had from his own mouth, or extracted from memoirs communicated by himself, the authenticity of which I can venture to warrant. Neither is this ignorance even in a man of his various and extensive knowledge much to be wondered at, seeing that the Indians amongst whom he was born know no distinction of days, weeks, months, or years; and tho' they keep a register of the most remarkable and interesting events that happen in their nation

tion by means of their porcelaine, or strings and collars of wampum, yet seem to be entirely unacquainted with chronology, the great assistant and help-mate of history.

Some distinctions are, indeed, observed with respect to the different seasons of the year, arising from the employments of the Indians proper and peculiar to those seasons; such as the time for hunting the beaver, the deer, or the bear, for sowing the seed, and gathering in the harvest. But these seasons altering greatly according to the different climates in this vast and extensive continent, nothing certain can be concluded from thence. If, however, I may be allowed to form a conjecture about so dubious and so intricate a point, I should give it as my opinion that Tsonnonthouan was born at or about the season for hunting the bear among his countrymen the Roundheads. My reason is this: Tsonnonthouan himself told me, that while his mother Issisague was in labour of him, she dreamed three times successively in one night, that there were a couple of bears in a certain savannah or meadow, not far from the village of the Roundheads. This dream was told the next day to the chief and elders of the

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nation, and the hunters immediately set out for the meadow, found the bears according to the dream, and killed them. Now, it is usual among all the Indian nations before they go a bear-hunting, to appoint a fast, which is religiously observed for the space of eight days, during which time the whole tribe apply themselves assiduously to the business of dreaming, in order to determine in what part of the country to appoint the hunting match; and that place is always chosen where it has been most frequently dreamed that there are the greatest number of bears. Now Issuague dreaming this dream three times successively, while she was in labour of Tsonnonthouan, and at the same time her dream being honoured by the notice of the chief and elders, it most probably happened during the fast before the season for hunting the bear. Moreover, it is to be remarked, which will likewise serve to strengthen this conjecture, that at all times but this, to dream of a bear is reckoned very ominous and unlucky among the Indians, portending, according to them, the sudden and violent death of the dreamer. Now, to my certain knowledge, Issuague not only survived this dream, but lived to a very great age; for
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I remember when Tsononthouan first heard of her death, he was then under my care for a certain distemper he had contracted by too close an intimacy with a young female merry-dancer; at which melancholy news he was very much aggrieved, and the concern he suffered thereby greatly retarded his cure; for though an Indian, he was far from being void of natural affection. But this conjecture, how plausible soever, in an affair especially of so much doubt and intricacy, I submit entirely to the judgment of the learned.

Though by this means we might go near to determine the month in which Tsonnonthouan was born, as it would be no difficult matter to investigate the season of the year which is proper for hunting the bear among the Roundheaded Indians, yet I confess it would yield us no assistance at all in determining the minute of the hour, the hour of the day, the day of the month, or the year of our Lord in which this most remarkable event happened.

This, indeed, would be a loss greatly to be lamented, were it irreparable; but I flatter myself I have hit upon a scheme which will clear up this article in such a manner as to give entire satisfaction to

every one who has any curiosity about it. And, indeed, nothing is more natural to the mind of man, than a curiosity even about the minutest circumstance or incident relating to those who have either been engaged in extraordinary adventures, or whose temper, genius, and disposition, have been such as have greatly distinguished them from the common rout and herd of mankind round them. The very air and manner in which they looked and spoke, even the moles on their faces, or any other part of their bodies, have not been thought unworthy to be transmitted down to posterity. It is the furnishing us with such anecdotes as these, that has made Sueton, in his Lives of the Twelve Cæsars, so entertaining an author; and a celebrated wit of the last age has even thought that the knowledge of such an immaterial circumstance as that of Mr. Addison's having an intermission in his pulse, would not be unacceptable to his readers. And I think I may venture to say, that no man has ever existed, whose wonderful adventures and peculiar genius deserve more to interest the curiosity of the public than Tsonnonthouan. That this so laudable passion may, if possible, be gratified, I shall here lay before the
 reader

reader the manner in which I imagine the time of the nativity of this extraordinary personage may be investigated; which is by using the inverse method of judicial astrology. I beg leave to explain myself. Astrologers, having given them the precise minute, hour, day, and year, in which any person was brought forth, can determine the character and disposition of the person concerned, and predict the most remarkable events and occurrences of his life, from the situation and aspect of the stars and planets at that time prevailing in the heavens. Hence it follows, by the inverse rule of three, that if the character and disposition of any person be known, and the most extraordinary incidents that have befallen him laid before the judicious astrologer, he can from these data investigate the aspect and situation of the stars and planets at his birth, and thus the precise minute in which it happened may be exactly found out.

I am not now writing a novel or a romance, a work of mere invention and fiction, in which it is the business of the author to conceal the catastrophe from the reader, and to surprise and amuse his imagination, as he goes on, with a variety of incidents which are both new and unexpected.

expected. No; I am writing a history, a plain simple narration of matters of fact, and occurrences, that really and truly happened. In works of the former kind, indeed, the artificial or epical arrangement is certainly necessary, in order that the beauty of the composition and invention may compensate and atone for that want of satisfaction, which every reader must perceive in himself, when he is perusing what he is conscious existed no where but in the imagination of the author; but in the histories, for instance, of nations or of persons who have really existed, the principal thing required in the historian or biographer, is a strict and inviolable adherence to truth, at the same time, that, in order to make his work more useful, he ought to intersperse his narration with moral and philosophical reflections and conjectures, on the secret motives and springs of action in his characters; while he is to spare no pains, and use all the means in his power, to clear up any difficult or obscure point in the history, about which the curiosity of the reader must necessarily be interested. It is for this reason, that I shall not scruple to anticipate the following history, so far as to give not only the character of Tsounonthouan, but likewise an account of some of the principal occurrences

rences of his life, that the astrologer may from thence be able to determine that important article of the time of his nativity.

There never was a man of a more wonderful, and even eccentric genius, than Tsonnonthouan; and there never was a man who run through a series of more surprising and unparalleled adventures. He had the greatest facility imaginable in attaining different languages, and in comprehending all the various systems of philosophy and religion; he had a never-failing memory with respect to facts and transactions; what he had himself heard, done or said, nothing of this kind he ever forgot; but with respect to every thing else, his mind seemed to be a mere *tabula rasa*, or sheet of white paper. With all the fury, heat and enthusiasm of a bigot, he would this moment enter into any religious, moral, philosophical, or political system whatever; and the next moment, on finding the least flaw in the system itself, on taking the least disgust at the practices of any of its professors, or thro' a whim, or capricious humour of his own, he would at once not only desert it, but forget the principles he firmly and seriously believed before, and either revert to his primitive Indian notions, and barba-

rous prejudices, or else embrace the first system that came in his way, even though it were contrary and diametrically opposite to the former. But he had moreover one other strange peculiarity about him; the more improbable or incredible any fact appeared to be, the greater number of absurdities and inconsistencies there were in any system, to that fact and that system he yielded, on that account, the firmer and readier belief; imagining, as I apprehend, that all the merit of believing consisted in believing what was absurd and impossible. Such was the temper and character of the man; and this disposition hurried him into a variety of adventures and conversions, which are the subject of the following history. In short, religion seemed to be the great ruling principle of his life, and the grand moving spring of all his actions; and though, on account of his extreme mutability and inconstancy, with respect to the different sects or modes of religion, he might be said to be one of those people who have their religion to chuse; yet I scarce ever knew him at any time of his life without a religion of one kind or other. On which account I frequently used to rally him, telling him that he was, in one sense, like a knight errant, seeing
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that he could no more subsist without a religion, than the knight could without a mistress; and that he was, in another sense, like a rake or a town-spark, being as inconstant in his religions, as our modern fine gentleman usually is in his amours and mistresses. Tsonnonthouan, who is really a sweet-tempered man, and agreeable to the temper of his countrymen, never was offended at any thing, provided he thought, or was told it was said or done in jest, always took my raillery in good part, and was wont to rally me in his turn, for my constant and uniform adherence to the church of England as by law established, telling me he wondered I was not tired with always believing one and the same thing. Indeed this was what could by no means be objected to himself, for he never continued long in the worship either of any one *manitou*, or in the practice of any one religion. Whilst he lived among his countrymen, the Round-headed Indians, he frequently changed his *manitous* or gods, successively worshipping a bear's paw, a brandy bottle, a bull's pizzle, a beaver's tail, a buffaloe's hide, and a red rag. After his conversion to christianity, he ran through, in the course of a few years, all the different sects of

christians inhabiting that immense continent. He was first a papist, then a presbyterian, next a cacatorian, then a merry-dancer, next a jew, then a mutilator, after that a methodist, and lastly, a quaker. In the sequel, he became a sort of Bramin, or Pythagorean, abstaining from all animal food, especially mity cheese; which conversion, as all Indians are much addicted, and pay very great regard to dreams, was occasioned by a very extraordinary dream. Afterwards he became a Sartorian; but in his endeavouring to convert others to sartorianity, he was himself converted to open atheism; for Tsonnonthouan had this peculiarity about him, that he was much oftener converted to the religion of others, than ever he himself converted other persons to his own religion. He did not, however, continue long in the open profession of atheism; in the religious disputes which were agitated between the two factions in a certain island, he took part with neither side, because he had got his head broken by both; but he involved himself in difficulties from which he had much ado to escape, by proposing a scheme for reconciling their mutual differences, which indeed met with the approbation of a few, but was held in the utmost abhorrence by the
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the vulgar of both parties. This was Tsonnonthouan's last adventure; having got rid of the dangers, to which his meddling imprudence had exposed him, being quite tired and harassed with the wandering and tumultuous life he had hitherto led, heartily ashamed of the many follies he now thought he had committed, and deeply chagrined at the misfortunes and losses he had met with, occasioned either by his own bigotry and enthusiasm, or by that of others, he at last took a resolution to return to his native land, when he told me he would do as every wise man ought to do, conform to the religion of his country, and worship paws, horns or rags, as his friends and relations did, and as he had himself done in the beginning of his life.

The most remarkable incidents of his life are the following, all of which happened to him on account of religion. For a considerable time he continually behaved as a little child does at nurse whenever his occasions pressed him; and for the greatest part of that period, remained in a very dirty pickle, having never once cleaned himself for weeks together. After that, he got himself industriously, and on set purpose, most virulently infected with a
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certain fashionable distemper, from which he recovered with great difficulty. The next misfortune that befell him was being castrated; from which operation he had once before, when a mutilator, made a very narrow escape; being obliged for that to his wonderful invention and dexterity at argumentation; but at last voluntarily and chearfully submitted to it, though it would have been performed whether he had submitted or not. And the last of all his adventures was his being pilloried, where he was most severely pelted by an enraged populace. The accidents that befell this man were extraordinary, and the cause of them was rather more so. It is true, as we learn both from sacred and profane history, many have made themselves, or been made eunuchs, for the kingdom of heaven, and on account of religion; and there are likewise instances, some, too, very recent, of those who have been pilloried on the same account; but I believe it was never before heard of, at least in this our hemisphere, that any man was defiled in two such different manners, and from that cause: though it will be found in the sequel of this history, that this was not altogether peculiar to Tsonnonthouan,

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but that many shared with him in each of the above-mentioned misfortunes; while at the same time it must be confessed, that all of them, together, befalling the same man, was owing to the strange whimsical fate, that from his birth attended this wonderful and extraordinary personage.

I shall now proceed, according to promise, to shew how, from the foregoing data, the time of Tsonnonthouan's nativity may be investigated. From his being so frequently converted from one religion to another, it is evident, as will, indeed, sufficiently appear from the following history, that he must have been engaged in numberless controversies and disputes about religion, and on that account raised himself many enemies; consequently it follows, as is well known to the learned astrologer, that the two great luminaries must have been in opposition at the time of his birth; so that Tsonnonthouan was born when it was full moon, which is one point gained. In the next place, religion being the grand moving spring and ruling principle of his life and actions, the planet Jupiter, who is the general patron of religion, must have been the Lord of the ascendant at his nativity, and no other planet could have
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been at that time in the house where Jupiter governs, being the ninth, as is well known to astrologers: at the same time, on account of Tionnonthouan's extreme changeableness and inconstancy in his religions, and from his entertaining, especially in the latter part of his life, but a slender esteem for those sacred institutions, it follows, that Jupiter, at the time of his birth, must have been afflicted with the quartile of the moon, the pattern of inconstancy as well as of Mars, who is virtually in a cadent and malevolent house; the moon being on one side, and Mars on the other, as will afterwards appear. Tionnonthouan was a person of infinite wit, capacity, and ingenuity, but he frequently employed his talents to bad purposes, and in matters and things of pernicious consequence, particularly when he brought about a schism among the Cacatorians, which was the occasion of a severe and bloody persecution, when he raised a persecution against himself by the cheesemongers, &c. &c. From whence it follows, that the moon, at the time of his nativity, was in the sign of Scorpio, which always gives ready and ingenious conceptions; but being likewise marked with a sting, indicates the bad and pernicious tendency

tendency of them, which was before observed, and also that the moon was then in opposition to Mercury, which confirms and renders the above-mentioned disposition certain and infallible.

Tsonnonthouan, as I before took notice, was once, at least, in his life-time, most virulently infected, which shews that Mars and Venus were in conjunction, but being cured by Mercury, it appears that the planet of that name was in trine to them, thereby qualifying the malevolence of that conjunction. He likewise frequently changed his religion on account of his amours; and, moreover, suffered severely by them in sundry instances, which further shews that Venus, which planet is much oftener of an unpropitious than a lucky aspect, was then in the most unfavourable situation with respect to Jupiter, and indeed in quartile with him, which necessarily follows from her being in conjunction with Mars.

I must, however, candidly confess, that I am not such an adept in astrology as to be able to determine what was the particular aspect of the planets that had such an influence on Tsonnonthouan's fortune, that, after he had come to man's estate, had married a wife, and been the father
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of children, he should have been so long in that dirty pickle, which is peculiar to, and is, indeed, only excuseable in little children, as also that he should have been pilloried and so severely pelted by an enraged populace. No doubt there may be some learned astrologers who can also determine this point; but I flatter myself from what is already said, the article in question, namely the time of Tsonnonthouan's birth, may be exactly investigated, especially as his castration affords us the aspect and situation of the only planet that has not hitherto been taken notice of: I mean Saturn, who presides over eunuchism, and must in this case have been in direct opposition to Venus, bearing a most malevolent and hostile aspect towards her. Besides, Tsonnonthouan was a cuckold, and what is more, a contented one. Which circumstance further informs us, that Saturn, who in this case represents the castrated Tsonnonthouan, must have been at the time of his birth in one of the horned signs, most probably Capricorn, which is an infallible symbol of cuckoldom.

I earnestly wish I were so much of a mathematician, or astrologer, as, from the foregoing data, to calculate the time of
Tsonnonthouan's

Tfonnonthouan's nativity, and immediately satisfy the curiosity of the reader as to this important and interesting article ; but having been foundered in this branch of my education, I am obliged to leave it to be discussed by others who may have been more successful in their application to this science than myself. I hope, indeed, that some one of the numerous correspondents to our learned yearly Almanacks, or our more learned monthly Magazines, will favour the world with a solution to this question, to be inserted in some one of those periodical vehicles of useful and entertaining knowledge. However, if they should fail, I flatter myself the Royal Society itself will not think it unworthy of their cognizance, but appoint a select committee of their illustrious body, in order to solve this problem, which, if they publish it in the next volume of the philosophical transactions, I may venture to assert, will not prove the least useful and entertaining article in that inestimable collection. There is, indeed, one great man now living, of a most universal and comprehensive learning, whose acute and penetrating genius has looked through and pervaded all the mysteries and secrets of nature, and who is, no doubt,

doubt, as profound an astrologer as he has proved himself to be an expert engineer and man-midwife : I say, I could particularly wish that this great man would engage in this business ; but he is already so much better employed in writing the continuation of that inimitable romance, the life and opinions of Tristram Shandy, that I am afraid this is a favour which cannot be expected.

I have been all along well aware that I am now recommending to the world a science, which has for some time, in a manner, entirely lost its credit, at least is far from shining with that lustre, with which it shone a hundred or two hundred years ago. At that time there was not a learned man in the world, but who either studied or professed astrology, and there was not a prince or great man in Europe but had his nativity cast, or who ever engaged in any arduous enterprize without first consulting an astrologer. But the world is, it seems, now grown wiser, at least they think themselves so ; though I am greatly afraid the wisdom of this generation is little better than foolishness. In the same manner as our pretended literati have banished the science of judicial astrology, so have they exploded the belief of witches and witchcraft,
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and subjected to ridicule all those who pay any regard to dreams and omens. Yet I cannot persuade myself that any who truly and seriously believe the Holy Scriptures to be inspired, and the word of God, can absolutely reject the existence of witches and witchcraft as fabulous, and look upon all observance of dreams and omens as weak and superstitious. Have they forgot the dreams of Joseph, Pharaoh, and Nebuchadnezzar, the handwriting on the wall, with a thousand other instances of that kind, all to be found in holy writ? Do they think, had there been no such persons as witches, Moses, the inspired law-giver, would ever have promulgated such a law as this, "Suffer not a witch to live?" In such a case the law itself would have been ridiculous, and altogether unworthy of a man of common sense, not to mention a person divinely inspired. But what must for ever confound all gainfayers and infidels with respect to witchcraft, is the account we have in the Bible of the witch of Endor, and the apparition of Samuel; and this likewise confirms another article, namely, the reality of ghosts and apparitions, which the pretended wisemen of the present age have begun to call in question. Nay, to such
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a pitch has their infidelity arisen, that they have not scrupled to add to it a perversion of law and justice, of which the murder, for I can call it no other, of some innocent people at Tring in Herefordshire, affords us a late and a melancholy instance. These unhappy wretches, whether justly or not, I cannot say, suspecting an old man and woman of witchcraft, resolved to make a trial whether they were so or not by ducking; a method which little more than a century ago had been juridically practised, and approved and recommended by king James I. a monarch justly reckoned the Solomon of his age; but in the experiment the witches were unfortunately drowned, and occasion was taken to indict some of those who had been most active in the operation for murder, when they were condemned and executed by an unbelieving jury and hangman.

Seeing then that witchcraft, though so evidently supported by the authority of Holy Scripture, has fallen into disbelief, it is a matter of some surprize to me, that mysteries and miracles which are grounded on the same authority, have not shared the same fate, but are still spoken of with some sort of reverence and respect by most people. But astrology has fallen into utter contempt, and if it is now regarded
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by any, it is only by those who are reckoned the rudest and most illiterate of the vulgar. I would fain rescue it from this present state of disregard under which it labours, and which it by no means deserves. It is, in my opinion, owing to a concurrence of the three following causes; first, the growing infidelity of the present age; secondly, the licentious ridicule with which this useful and valuable science has been treated by some profane wits, particularly by Dr. Swift; and in the next place, the great and almost universal prevalence of what is commonly called the Newtonian philosophy. If these were removed or shewn to be insufficient, it is to be hoped astrology might recover somewhat of its former credit. And, in the first place, those who are concerned about astrology, may comfort themselves with this reflection, that the infidelity and incredulity of this age, though great, are not, however, universal; they have believed that one woman could breed rabbits, another live a month on a crust of bread, a third knock on her coffin some years after her death, and that a man could jump into a quart bottle, who knows then but the tide may turn, and that it may soon become as fashionable to believe astrology as it was two hundred

hundred years ago? In the next place, astrology has, no doubt, suffered severely by the ridicule that has been thrown upon it; but ridicule is a two-edged weapon, and may be made to cut and mangle any thing, particularly whatever is grave and solemn: Astrology is a grave and solemn science, and astrologers are a grave and solemn sort of people; in short, ridicule is a species of writing, at which I have a mortal aversion, and shall never indulge either in myself or others. In the last place, I indeed confess, if the Newtonian philosophy were true, it would utterly overthrow astrology, as it destroys the principles upon which it is founded. But this philosophy may evidently be demonstrated to be false; for, in the first place, it leads to an absurdity, namely, to atheism; it establishes the infinity of the universe, with respect to space, and insinuates it with respect to duration both *a parte ante* and *a parte post*, which all the world knows is nothing but downright atheism; as a proof of which I can aver, that Tsonnonthouan gave no credit to the Newtonian philosophy till he was converted to atheism, after which he became a violent stickler for it. In the next place, it contradicts the scriptures, the test and standard

dard of all truth; according to this philosophy, the sun alone stands still, and the earth moves around it, which is manifestly contrary to that text, where, at the command of Joshua, the sun stands still upon Gibeon, and the moon in the valley of Ajalon. But this is not all; according to this philosophy, every fixed star is a sun or a great body of fire, having planets or earths of its own revolving round it, to which it dispenses light, heat, and nourishment; and consequently this earth is a very inconsiderable part of the whole, but as it were an atom in comparison of the universe. Now, according to the true astronomy of Moses, the two greater lights, the sun and moon, and the lesser lights, the stars, were only created to give light unto the earth. It is, indeed, amazing how a system so evidently contrary to the only true one, should have become so universally prevalent, and gained so much credit amongst all ranks of mankind. It is, in my opinion, owing to that delight which the mind of man is apt to take in things that administer matter of delight and wonderment; for it must be, indeed, confessed that the astronomy of Newton affords a grander idea of the universe than that of Moses. But it is some comfort to

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observe, that this madness after false philosophy is not as yet altogether universal, and we can boast of some few great men who have not suffered themselves to be corrupted with this impious leaven. The late Mr. John Hutchinson, and present Rev. Mr. Romaine, whilome the celebrated professor of astronomy in Gresham college, afford illustrious examples of this truth. Both these great men drew their astronomy from Moses, and owned no other for their master; and the latter in particular very pleasantly ridicules our new-fashioned astronomers for differing from one another in their computations of the distance between the sun and the earth, no more than one hundred and twenty-one millions of miles, asking at the same time with equal truth and spirit, if ever dying sinner was comforted by the spots in the moon, or lascivious female made chaste by Saturn's ring?

But it may be objected to the Mosai-cal system of astronomy by the favourers of the Newtonian, that as the greater and the lesser lights, and the stars also, are created only for the use of the earth, and to give light thereto, that a smaller number of them, made a little larger, and placed a little nearer, would have sufficed,
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and that nature never doing any thing in vain, there is consequently some other use for that innumerable quantity of stars than what Moses alledges. But if these gentlemen had attended, as they ought to have done, to the meaning and import of the sacred text, I am persuaded they would have spared themselves the trouble and the shame of this futile objection. For does not Moses expressly tell us, that God said, "Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and for years?" Now what can be understood by these expressions, for signs and for seasons, but that the sun and the moon, the planets and the fixed stars, were created for determining the seasons of the actions of men, and indeed the whole colour of their lives, as also to serve as signs and prognostics for them? And what is this but the very foundation of judicial astrology? So that if we duly and properly consult the stars, no man can be at a loss to know whether it will be best, when he goes backward, to perform the abstersion with his right or his left-hand, to marry a wife or apply a blister, to continue an universal war or clap up a general peace. At the same

time the said stars irrevocably determine at a man's birth, whether he shall turn out a learned philosopher or a blockhead, a thief or a lawyer, a hangman or a lord chief justice, a player or a preacher, an assassin or a physician, a bachelor or a cuckold, &c. &c. between all which, as has been heretofore said, there is only the twinkling of a star. In the same manner those malevolent stars that presided at the birth of Tsonnonthouan, no doubt, determined that he should behave, after he was a man, like a little child, and that he should be a cuckold, infected with the French disease, castrated, and pilloried.

Thus, I think, I have sufficiently proved, that there is something more than the wits of the present age will be apt to allow, in judicial astrology. I could wish, indeed, that the nativity of Tsonnonthouan were calculated by some adept or other, from the data I have already laid down. Were it afterwards possible to discover the time of his birth from any historical memoirs among the Roundheaded Indians, and these times should be found to coincide, as I make no doubt but they would, this alone would be sufficient for ever after to silence, and put to the blush, all and sundry the gainsayers and ridiculers of this
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truly divine science of judicial astrology.

But to put an end to this long, though perhaps necessary digression: Though I think it cannot be fairly called in question that the stars presiding at the birth of this extraordinary personage, have given rise to the various incidents of his life; yet I greatly doubt, if, from any aspect of the heavens, or situation of the stars and planets whatsoever, the vast and infinite variety of his temper and disposition, and the prodigious and extensive capacity of his genius, can be accounted for in a satisfactory manner. This, I imagine, must be sought for from another cause, and I incline to ascribe it to the rotundity of his pericranium.

I beg leave to give the following reasons for this opinion: Very different have been the sentiments of philosophers, with respect to the seat of the soul, in the human body. Some have diffused it over the whole body, alledging, that wherever any sensation is felt, the soul is there present to receive and feel it. Others, again, have assigned it various places of the machine for its residence at the different periods of life, making it enter at the heels, and thence ascend gradually up the legs and
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thighs to the middle parts, where it settles for a considerable time, occasioning protuberances and pruriencies, productive of great and wonderful effects, and afterwards holds its progress upwards through the abdomen, heart, and other viscera, till at last it fixes its mansion in the head, from which, at the time of death, it makes its exit through the aperture of the mouth with a hiss and a whistle. Others again, and by far the greatest number of learned men, have fixed upon some particular member or viscus of the human body, for its constant and perpetual seat and residence; this they call the *sensorium*, from whence, they say, the soul sends out the senses, by way of scouts or intelligencers, in order to inform it what is doing in the out-parts of its own microcosm, and in the great world surrounding it. In short, there is hardly a part in the whole body, but what has been said, for some whimsical reason or other, to be the seat of the soul. But, in my opinion, the head, of all the rest, has the best title to that honour. Cogitation, the principal act of the soul, is as evidently carried on in the head, as digestion is in the stomach. Man, in proportion to his bulk, has the largest head, and the greatest mass of brains of all the other animals, and is,

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on that account, more cunning and sagacious, and more capable of acquiring knowledge than any of them. This will sufficiently account for that surprizing facility, wherewith Tsonnonthouan comprehended all manner of philosophical, political, and religious systems. It must be remembered, that his head was perfectly globular or spherical ; a figure which, under an equal surface, is capable of containing within it a greater quantity of matter than any other figure whatsoever. When the academicians of Florence tried the experiment, whether water was compressible or not, they enclosed a quantity of that element in a hollow sphere of gold, the densest metal we know of, and then flattening it by the extreme force of screws, &c. the water forced its way through the pores of the metal, and was seen to rise on its surface in the form of a dew : an evident proof, both that water is incompressible, and that a hollow sphere, by having its figure altered, is diminished in its capacity. Consequently, had the same experiment been tried upon Tsonnonthouan's globular scull, in order to reduce it to the form of our European ones, his brains must have issued through the pores in the same manner ; which shews, that, under the

same surface of pericranium, he must have held a greater quantity of brains, and of course possessed a greater facility of acquiring knowledge and comprehending systems.

I am likewise of opinion, that Tson-nonthouan's extreme readiness to discard and adopt various and discordant systems, was in a great measure, if not entirely, owing to the globular conformation of his skull. All systems whatsoever, whether of religion, politics or philosophy, come from without, they are not innate or born with us. In whatever figure they strike the pericranium, it is certain that they will affect a lesser space of the skull of a round head, than they will of a flat European skull, and consequently make a less forcible and lasting impression. It is also evident from the nature of the sphere, that, come in what direction they will, all systems will make an impression upon a globular skull, precisely in the same manner; whereas the impression made upon a common skull, almost entirely depends on the direction wherein it comes; so that if it hits any of the angular points, it may chance to be reflected off, without producing any effect at all; which circumstances, in my opinion, very fairly account

count for the equal and indifferent reception which Tsonnonthouan gave to all systems, and for his more readily adopting and deserting new opinions than we Europeans, who have oblate spheroidical skulls, generally do.

Whether this property be an advantage or a disadvantage attending a spherical skull, I shall not take upon me to determine. But if a skull of this conformation is on that account more liable to be affected by systems and hypotheses, which are not perceptible to the external senses, it can, on the other hand, make a better defence against hard and solid objects of- fending it from without. It is certain, that a spherical figure is the strongest of all others, and the best able to resist external injuries. It was nothing but this, as I imagine, that saved Tsonnonthouan's life, when he was so severely pelted on the pillory with rotten eggs, stones, and potatoes. I mention this circumstance, that it may not be alledged, it was the thickness, and not the figure of his skull, that preserved his brains, or rather that he had no brains to beat out; the contrary of which will, I flatter myself, appear in every page of the following authentic history.

At the same time, I confess, I am the better pleased with this hypothesis of the figure of the scull, and the more confirmed in my notion that there is something in it, because, in a great measure, it coincides with the sentiments of that reverend and most learned engineer and man-midwife, the author of the life and opinions of Tristram Shandy. This obstetrick divine declares, that the way of a man's coming into the world, whether with his head or his feet foremost, is of great consequence with respect to the faculties of the mind, owing, as he says, to the figure which the scull is moulded into, according to the different manner in which it presents itself to the hand of the midwife. But, if I may be allowed to differ, with all due humility and submission, from so excellent and so eminent a divine, who has indeed shewn himself a prodigy of wit and erudition, in that inimitable performance so justly and so aptly the delight, and the hobby-horse of the present age, *similis simili gaudet*, I would venture to affirm, that, however much may depend on the figure or shape of the scull, yet that this figure does not in the smallest degree depend on the manner in which a child comes into the world, whether head or feet

feet foremost, or extracted by means of the Cefarean operation. The reverend romancer seems to have forgot, for it is impossible to suppose that his divine wit can be ignorant of any thing, that a great part of the scull is at the time of birth in a cartilaginous state; that it is not compleatly ossified till long afterwards, and that there are a great number of sutures in it, wisely contrived by nature, in order that the scull may alter its shape during parturition, without any damage to the infant, and thereby occasion less danger and difficulty to the mother; and that after birth it may be either restored to its natural shape, or moulded into any other shape whatsoever; of the truth of which, the flat sugar-loaf, and Roundheaded Indians, are sufficient examples. Tsonnonthouan was a Roundhead; and though I believe he came head foremost into the world, his head allowing for the excrescences of nose, chin, and mouth, was as perfect a sphere as any cannon-ball I ever saw, and, in spite of the Shandean hypothesis, he was no ways deficient either in genius or capacity, as will sufficiently appear in the following chapters.

C H A P. II.

Of Tsonnonthouan's infancy. Of his name, and choice of his first manitou. The indulgence wherewith he was treated by his parents.

THE opinions people are apt to form of the future tempers and dispositions of men, from what they observe of them when children, are always precarious, and often false and deceitful. The faculties of the mind, which lie wrapt up in indolence and obscurity during the time of childhood and youth, at a certain period of life begin to open and display themselves, and spring up into life and action. At that time the mind receives new views and impressions of things, fresh passions and motives of action arise, which frequently give an unexpected turn to the whole machine. Tsonnonthouan was weaned at three years of age, that being the time allotted by the Indians for suckling their children. From this period, till he was eight years of age, he did nothing but play about the doors of his father's cabbin, roll upon his mat, or lie among the ashes of the fire in the winter-time, giving not the smallest indication

cation of that active, restless, and curious disposition, which, in the mature and more advanced part of his life, occasioned him to wander over one half of the globe, and involved him in so great a variety of extraordinary adventures.

All boys, Europeans as well as Indians, have toys or playthings of one kind or other to divert themselves withal. Some boys are extremely changeable and inconstant, they tire of their own playthings in half an hour, merely because they are their own, and fall a crying for the playthings belonging to their comrades, for no other reason but because they are the property of others. Tsonnonthouan was very far from being of this disposition. He was remarkably tenacious and careful of his own playthings, and not in the smallest degree covetous of those which were in the possession of his play-fellows : perhaps it had been happy for him had he been equally tenacious of his gods or manitous, and his religions. It is certain, that, in the early part of his life, he betrayed nothing of that mutability of temper for which he was afterwards so remarkable. Nay, he paid a constant worship and adoration for the space of ten years together to his first manitou, which happened to be a bear's
paw,

paw, and he did not desert it till he met with a provocation sufficient to make an Indian desert his god at any time. This circumstance inclines me to be of opinion, that Tfonnonthouan was generally, if not always sincere, in his conversions, and that they proceeded from an internal conviction. I shall not, however, venture to be positive in this assertion; for I was not intimately acquainted with him, till after he had run through so many religions, that I much question if he could ever afterwards be heartily sincere in the profession of any. He gave me, indeed, during the course of our intimacy, a distinct, and, I believe, a very faithful account of all his different adventures, and the various transactions in which he had been concerned; but I could observe, that he was at times a little shy in explaining the real sentiments of his mind, and motives of his actions. He was in truth ashamed of the many follies and extravagancies he had been led into; for after all he was a man of excellent sense, of great sagacity and penetration, and as good natural parts as any I ever conversed with.

It is a custom inviolably observed among the Indians, never to give a name to their children till they are about eight or ten years of age. At that time the
child

child likewise chooses his god or manitou. This is done by means of a dream; and the first thing the child happens to dream of, be it what it will, becomes his manitou. The choice of the manitou is always previous to the imposition of the name. They are both attended with the following ceremonies. The child who is to receive his name, is obliged to fast for five or six days without tasting any thing solid or fluid during all that time, at least till he has had a dream about something or other. He is interrogated every morning by his parents, whether he has had a dream or not? If he has not, the fast continues; if he has had a dream, the thing dreamed of is fastened about his neck, or some convenient part of his body, and henceforth becomes his manitou or god; to which he addresses his vows on every emergency, and pays a constant worship and adoration, at least till he has discarded this manitou, and adopted another; of which we shall see frequent instances in the following history. After this a feast is made, at which none are suffered to be present but those who are of the same sex with the child, and the name is imposed with abundance of formality, being generally that of some ancestor or relation of the family, or some eminent personage

personage of the tribe or nation, whom the child, to whom his name is given, is said to replace, or to be, as it were, substituted in his room, and to restore to his friends. These names are afterwards frequently changed upon different occasions; but it is remarkable that Tsonnonthouan, though he often changed his manitous, never once altered his name.

About the age then of ten, the son of Onnonthieu and Issisuague, was enjoined to keep a fast until he should be so lucky as to dream a dream. It was not at that time the season for hunting the bear among the Roundheads; yet a bear had been accidentally killed by Onnonthieu a short time before the fast was appointed; and this animal being accounted a great delicacy among the Indians, was reserved by the hunter for the entertainment when the boy should have dreamed his dream, and by that means become fit for receiving his name. This fast had continued just two days, when, on the morning of the third day, being interrogated according to custom about what had passed during the preceding night, he told his father, that he dreamed he had been sucking a bear's paw. This he had either really dreamed, being hungry, and the circumstance of a
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bear's being provided for the festival, had suggested to his empty brain the image of his sucking the paw; or else, in order to put an end to this disagreeable ceremony, he had contrived it on purpose, and told it as a real dream to his father. Which of these was the truth, I have never been able certainly to learn; for when I afterwards questioned Tsonnonthouan about this first important transaction of his life, he pretended that he could not distinctly remember; which answer I interpreted into a refusal to inform me, for I well knew that he had a memory which suffered nothing of that nature ever to escape him. Be this as it will, the hint was immediately taken, and the fore paw of the right foot of the bear was cut off, and suspended about the boy's neck, who, as I observed before, was for several years extremely faithful and constant to this his first manitou, and, as it were, virgin divinity. The whole bear was afterwards dressed, and, during the festival, while the child was sitting on his father's knee, the name of Tsonnonthouan was with great solemnity and formality imposed upon him. This had been the name of his grandfather by the mother's side, who was originally an Iroquois, of the canton called Tsonnonthouan.

nonthouan. He had been chief of the tribe, and after he was taken prisoner of war by the Roundheads, and adopted into their nation, as a singular honour had the name of his former tribe bestowed upon him, which name now descended to his grandson, who approved himself no way unworthy of it.

Young Tsonnonthouan encreased daily in strength and stature; there was not a handsomer personage in the whole nation; his head was perfectly globular, his body entirely streight, and his limbs admirably well proportioned; in a word, not a Roundhead of the tribe exceeded him in any exercise that required either strength or agility. The Roundheads are a peaceable people, not very fond of military glory, nor much addicted to war; though when attacked they never fail to defend themselves with a proper degree of courage and resolution. Tsonnonthouan, in this respect, partook of the disposition of his nation. He was never properly engaged in any military expedition but once, which was undertaken and set on foot by himself after his conversion to popery, in order to revenge the death of Jesus Christ, who, he was told by the Jesuits who converted him, was a Frenchman, and had been put
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to the shameful and ignominious death of the cross by those barbarous infidels the English. He was, however, an excellent marksman, and wonderfully expert and dexterous in all the arts of hunting and fishing. The extremes of heat and cold he bore with the greatest patience, and traversed the immense continent of North America from one end to the other, hardly sensible of the fatigues generally attending such long and painful voyages. He traded with the French, Spaniards, and English, as likewise with all the different Indian nations, and brought home to his own country, guns, ammunition, vermilion, tobacco, blankets, and brandy, in exchange for the furs, and other commodities he carried abroad with him. Such was the wonderful capacity and extensive genius of this extraordinary personage, that in a short time he acquired a very distinct and perfect knowledge of all the different languages and dialects used by that great variety of nations, Europeans and Indians, settled in the new world; and spoke them all with an ease, fluency, and facility, that was indeed surprizing, insomuch that a blind man who could not have perceived the fallowness of his complexion, and the sphericity of his head, would have readily

readily imagined, on hearing him talk English, that he was an Englishman, when French, a Frenchman, and so on. Moreover, he not only learned to read, but also to write and keep accompts, which was of great service to him in the extensive commerce he carried on; and at the same time he made many shrewd and sensible observations on the laws, manners, and customs, moral, religious, and political, of the different nations he was conversant with, though he himself, during the whole period of his adolescence, continued sincere and constant in the worship and adoration of his bear's paw.

It was with infinite satisfaction and complacency, that Onnonthieu and Issi-fuague beheld the rising virtues and brilliant accomplishments of their beloved son the young Tsonnonthouan. He had been always treated, even from his earliest infancy, with something more than an Indian indulgence. He was suffered, with impunity, to put his hand in his father's dish of sagamitty, to snatch the bone of a dog or a bear from his mouth, however hungry he might be at the time, to steal his tobacco, to drink his brandy, and to throw hot water in his face, or burning ashes on his head. But these are only com-

common instances of indulgence; the following is somewhat more remarkable. Onnonthieu worshipped a manitou, which was originally a drumstick belonging to a French drummer, who had been taken prisoner and scalped by the Iroquois. This manitou had obtained so great reputation for power and good fortune, that Onnonthieu was on that account pitched upon by his countrymen the Roundheads, to play a party at the game of the platter with the Poutewatamies, a neighbouring nation, who had given them a challenge. On the evening before this important party was to be played, Tsonnonthouan, who had his own manitou the bear's paw about his neck, and was at this time a little waggishly disposed, stole his father's manitou the drumstick while he was asleep, broke it in pieces, and committed the fragments to the flames. Onnonthieu, when he awoke, was in great consternation at missing his manitou, to which he was just going to offer up his morning-vows for success in the future party; and the whole village, when the news became public, was in the greatest uproar and confusion, concluding that they should certainly lose the party of the game of the platter, upon the gaining of which they had entirely set their hearts.

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Diligent enquiry was made after the delinquent, who was soon discovered to be the young Tsonnonthouan. Instead of punishing, and perhaps, renouncing him for ever, as some fathers would have done in such a case, Onnonthieu, on being informed of his crime, calmly replied, scarce, indeed, seeming to be at all offended with him: “ It is well; he is a child, and
 “ knows not what he has done; should I
 “ punish him, I might lose my son, and
 “ perhaps never have another; but I can
 “ easily get another manitou, who may
 “ be as propitious and successful as the
 “ former.” Accordingly, he pitched upon an elk’s hoof for his divinity, hung it about his neck, offered up his vows to it, and it is said won the party.

In the course of his education, he was treated with equal indulgence. When his parents wanted to deter him from what was wrong, they made use of prayers and entreaties; but to incite him to virtue they employed examples, reciting to him the gallant exploits of his ancestors and countrymen, in war and in hunting.

C H A P. III.

Tsonnonthouan relieves Sasteratsi from an imminent danger. His single combat with a bear. Diggory Bunce's behaviour during the engagement. Tsonnonthouan and Bunce dispute about the dignity of human nature. They are like to come to blows, but are prevented by Sasteratsi. Diggory Bunce fills all the Roundheads drunk, gives Tsonnonthouan a hearty drubbing, but is reconciled to him next morning.

I HAVE already, in this history, taken occasion to give some account of the Indian method of education. It was excessively indulgent with respect to the children, in every thing but the essential article of marriage. In this the parents of the parties were altogether absolute and despotic, joining together for life, without ever consulting private liking or inclination, young people who had never seen one another before, or, if they had, it had been with the utmost indifference. Their sons and daughters almost always complied without the least reluctance or hesitation. Tsonnonthouan shewed himself an exception to this general rule. His father Onnonthieu, and
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his mother Issisague, whose only surviving child he was, were very earnest with him to marry, in order to restore to them, as they called it, Tomochicki their son, who had been scalped by the Hurons, and Chichikonti their daughter, who had killed herself by drinking too much brandy; at the same time they never failed recommending to him some particular young girl, either from amongst their own nation of the Roundheads, or some of the other neighbouring cantons. But Tsonnonthouan constantly made answer, that he had not yet seen the woman whom he could like preferably to all others; that he was resolved never to make an union of urine, unless there was also an union of affections, nor would he ever attempt to seize a woman by a certain part before witnesses, unless her whole heart was in the ceremony, and he was conscious that he himself was her choice above all others, even should the chief of the Roundheads, in his opinion the greatest man in the world, be his rival. The meaning of the terms made use of in this declaration will be afterwards explained, when I come to describe the ceremonies of marriage among the Roundheads, as they will be exemplified in Tsonnonthouan's wedding. This delicacy of sentiments
hitherto

hitherto unknown and unprecedented in an Indian, Tsonnonthouan had imbibed, from his great commerce with Europeans, and his skill in their languages, particularly the English, whereby he had been enabled to give an attentive perusal to some of our romances; and amongst the rest, to those admirable ones of Pamela, Miss Clarissa Harlowe, and Sir Charles Grandison. Tsonnonthouan's sentiments, with respect to these articles, being publicly known among the Roundheads, Catawbas, and the other cantons; and it being likewise whispered about, that Onnonthieu and Issuague, out of regard for their only son, and sensible of his great prudence and discretion, had waved their parental prerogative, and oftener than once declared to him, that their only wish was, to see him happily married, in which they would not presume to interfere any farther, than by their good advice; I say, these things were no sooner known or suspected, than all the Indian young ladies spread their utmost attractions, to gain such a valuable acquisition as the heart of Tsonnonthouan must be. Did he return fatigued from hunting, happy was she who could first prevail upon him to take a dram out of her brandy-bottle; and, if he had sweated himself

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with

with immoderate exercise at the games of the platter, or the cross, they used to contend with one another who should have the pleasure of rubbing him down with their blankets ; not to mention the little petty contests that always happened amongst them about the honour of being his partner at any of the public dances, and the envy and heart-burnings those who were rejected, entertained against the happy object of his choice. Those who have observed what commonly passes at a country-assembly, where a single ensign, or lieutenant, of a marching regiment, is present, may be able to form some notion of the behaviour of the Indian young ladies on such occasions. This makes me imagine, that a spice of pride and coquetry is, as it were, natural and inherent to the sex ; for the singular circumstance of Tsonnonthouan's being free in his choice, and, consequently, the vanity of being distinguished by him, seems to have weighed more with those young ladies, than the consideration of his merits, great and distinguished as they certainly were. Of most of these I have already made sufficient mention ; but Tsonnonthouan had one good quality, which, I fancy, must, with some people, be a sufficient excuse for, perhaps, that indelicate

delicate eagerness with which, it must be confessed, many of the young ladies sought an union with him : This was his extreme attachment and veneration for his manitou, the bear's paw : He was never known to betake himself to sleep, or rise in the morning, without praying and paying his vows to it, or go a hunting, or undertake any other expedition, without first consulting it, and imploring its protection and assistance. I have often seen it observed, and never contradicted by any one, that the pious and religious man gives the best security for his honourable and faithful performance of every duty of life, either as a father or son, husband or master ; and it has been often asked by sundry of our deepest and gravest divines, and the question has never, that I know of, been answered, what tye there can be on the conscience of a man, who has got over all the restraints, and sets at nought all the bonds of religion ? In conformity to these maxims in the admirable pictures of nature, drawn by Richardson, its great master, we find that the only hope the fair Clarissa entertains of the abandoned Lovelace, proceeds from his being no infidel, no scoffer, and still, amidst all his libertinism, professing a regard for sacred things ; and we

also find that one great additional reason for the amiable Harriet Byron's indulging her love for her deliverer was this, that Sir Charles Grandison was a Christian. In the same manner, I would fain believe, for the honour of the sex, for which every good man must entertain the highest veneration, that the great solicitude with which the Indian young ladies courted the favour and notice of Tsonnonthouan, was not so much owing to vanity and coquetry, as to his many eminent and incontestible good qualities, but more especially to the unfeigned reverence he was known to profess for his god, or manitou, the bear's paw.

Be these things as they will, it is certain they profited but little from all their advances, and none were, for a long time, able to make the least impression on the heart of Tsonnonthouan : whether it was owing to the natural coolness of his temperament, I know not, or to the offence which the extreme delicacy of his sentiments had taken at the forwardness with which they offered themselves to his embraces. But the time was now come, when it was destined he should feel all that variety of hopes, fears, and anxieties, with which the pleasing, the tormenting passion
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of love afflicts its votaries, and from which the greatest of mortal minds have not been able to defend themselves.

There was, at that time, sojourning in the canton of the Roundheads, one Diggory Bunce, an Indian trader. He was originally a west countryman, born somewhere near Plymouth, but had come up to London very young, and served a while as apprentice to a butcher, and after that drove a car for some years in the employment of an alderman and brewer. Disliking this laborious kind of life, he enlisted in the foot-guards, where he had not long been, having hardly learned his exercise, when, one night, as he was standing centinel on the stage at Drury-lane, he was taken very particular notice of by the countess dowager of ———. This was the first time her ladyship had appeared at any public place, excepting the church, since the decease of her late lord, for whom she had remained an inconsolable widow upwards of six months. There was something in the looks and person of Diggory which pleased her ladyship exceedingly; she found means to purchase his discharge privately from his captain, and took him into her own service, where he remained many years her favourite footman, and va-

let de chambre, and afterwards came to act as her steward and maitre d'hotel. This her predilection for him was by no means a secret, and gave occasion for scandal to make very free with her ladyship's character at many of the honourable tea-tables in this metropolis, which was said to be encouraged by her disappointed suitors, of whom, having a large jointure, as well as a great deal of ready cash, she had many, and who imputed the cause of their bad fortune to the influence and personal services of Diggory Bunce. But scandal at last ceased to talk, especially as it was totally disregarded by her ladyship, with that noble fortitude, which either conscious innocence, or high quality, naturally inspires. Diggory, all the time he was valet, behaved with a decorum becoming his station, and was a constant attendant at the twelve-penny gallery, where he was mightily taken with the amazing theatrical powers of our inimitable Garrick.

But when, by his lady's partial favour, for so, I presume, I may take the liberty to call it, without breach of charity to the sex, or want of respect to her quality, he was raised to the state and condition of a gentleman, by having the entire management

ment of her large fortune, he kept company suitable to that character.

Some of her ladyship's rejected suitors were members of a certain club, and still retaining, it should seem, an affection for her money, and knowing that Bunce had a little itch for gaming, they set him, according to the vulgar phrase, and got him admitted by ballot into their select society. Diggory was, indeed, an adept at putt and all-fours, but experience proved that he was inferior in skill to his noble adversaries in the mysteries of whist and piquette. In short, he lost all the ready money of his generous benefactress, and also made very considerable intrusions with her landed estate. Her ladyship being informed of his course of life, and the company he kept, discharged him from her service, and, as the last resource of an unfortunate gentleman, he was obliged to betake himself to the highway, where he made some successful ventures; but was at last apprehended, the fact proved upon him, and condemned at the Old Baily. Whether out of some remains of affection to a person, for whom, it is plain, she once entertained so great an esteem, or whether, as some, inclined to judge less favourably, insinuated, out of apprehension,

that, in his dying speech at the gallows, he might impute his untimely end to playing at cards on Sundays, and keeping company with bad women; it is certain the countess made interest with our late most gracious sovereign, and got his sentence of death commuted into that of transportation for life. Soon after his arrival in America, Diggory became Indian trader, and had lately carried a large venture of vermilion, blankets, and brandy, to the country of the Roundheads.

Tsonnonthouan was not only the most curious and intelligent, but also spoke the best English of any Indian in the canton, for which reason he and Diggory were almost inseparable companions, who used to entertain him with our English manners, and the various parts he himself had acted in this our island, to the no small delight and admiration of Tsonnonthouan. They were one day walking in the woods, and had wandered a good way from the canton, Bunce giving his friend an account of the method and laws of boxing, as practised in the streets of London and Broughton's amphitheatre, where he himself had once made no inconsiderable figure, when their ears were alarmed with the cries and shrieks of a person in distress. Led by the sound,

found, and prompted by curiosity, as well as humanity, they made what haste they could to the place. Tsonnonthouan being swiftest of foot, came up first, and then beheld a monstrous, rough, over-grown bear, in pursuit of a beautiful Indian young lady. He had just laid hold of her by her blanket, and would have immediately torn her to pieces, had not Tsonnonthouan run up, and, with equal courage and dexterity, dragged him away from her by the tail. The bear finding himself so roughly handled, deserted his prostrate prey, relieved his tail with a jerk, and, turning about, reared himself on his hind feet, grasped his adversary in his fore-paws, opening, at the same time, a pair of terrible wide jaws to devour him. Tsonnonthouan laid hold in his turn, having first, with an address and presence of mind which never forsook him in emergencies, thrust a brandy bottle, which he always carried under his arm-pit, with its neck foremost, into his throat, by which he not only prevented him from using his teeth, but well nigh choaked him, and this circumstance rendered the combat much more equal than it would otherwise have been; for the bear, though not so active and nimble, was much stronger and more robust than

Tfonnonthouan. Diggory Bunce in the mean time came up, and with inexpressible pleasure saw the two adversaries closely engaged. The only circumstance that he regretted was, that it had not happened in the streets of London, where a ring might have been formed round the combatants, and each might have had a second to see fair play on both sides. In default of this, he resolved to act himself as second to both, and to see the laws and rules of boxing, as they are established in the streets, and other academies of London, observed with the strictest impartiality possible, and without the least favour or respect of persons. On second thoughts he regretted still more that this battle was not fought opposite to a certain house in St. James's street, where so extraordinary a fight could not have failed to engross the closest attention of the noble and honourable club, of which he himself was once a worthy member, and produce a great variety of betts whereby he might have profited, and possibly recovered his losses at whist and piquette; for, indeed, he was a much better judge of bruising in all its branches, than of those genteel and fashionable games at cards. Such were the thoughts and wishes of Diggory Bunce

Bunce; and his imagination was so wholly possessed by them, that though not a soul was present, except the two combatants, and Sasterassi, the beautiful young lady whom Tsonnonthouan had relieved, who was all the time in a swoon, and of whom he took not the least notice; I say, his conceit was so strong, that he could not forbear crying out, though both Sasterassi and the bear were equally ignorant of the language he spoke in, which was English, "Well done, bear; well done, Tsonnonthouan:" and this he did as any turn in the engagement, or any remarkable exertion of strength or activity in either of the combatants, gave occasion to such an exclamation. Tsonnonthouan, who did not well understand or relish the maxims by which Bunce regulated his conduct, notwithstanding he had been just before explaining them to him, as he found himself pressed, and now and then got breath, earnestly beseeched him by their mutual friendship and hospitality, to give him his assistance; but Diggory constantly made answer, "Not I, were you my brother, Tsonnonthouan, I would not; fight like a man, and be damned; fair play, by God: The bear shall have fair play, damn me if he shan't." Then, again, as either of the parties seemed

to deserve or require encouragement, he would cry out as before, "Well done, Tsonnonthouan, well done, bear." And now he would say, as if he was surrounded as formerly by the noble and honourable members of the worthy club, "Who backs the Indian? a thousand pounds on the bear against the Indian, and I say done first, two to one on the bear's head, five to one, ten to one; well done, bear, by God; a hundred guineas to a turnip on the bear." Just as he pronounced these last words, the bear had given Tsonnonthouan a terrible fall, and lay with all his weight upon him; but, Diggory, according to the laudable resolution he had taken of acting as second to both the combatants, and seeing fair play betwixt them, ran in, took the bear off Tsonnonthouan, set the latter on his legs, bid him take breath, be cool, and have a good heart. Accordingly they fell to it again as keenly as at first, and after several rolls and tumbles, during all which time Diggory was clapping his hands, making exclamations and huzzaing, and offering bets, according to circumstances, vowing that he never saw such heavenly sport in his life-time, Tsonnonthouan at last remained uppermost, the bear being vastly incommoded

incommoded by the brandy bottle in his throat, and pretty near choaked for want of breath. This was a circumstance Diggory was totally ignorant of, it having been put in before he came up, otherwise he would have objected against it as foul play; however, seeing Tsonnonthouan hold his breath better, and the battle like to turn in his favour, he varied his betts accordingly. Nevertheless, he pulled Tsonnonthouan off, and set Bruin on his legs again, cherishing and encouraging him in the best manner he could. But his breath became now shorter and shorter, and his struggling grew fainter and fainter; and, after three or four falls more, though at every time Diggory Bunce pulled Tsonnonthouan off, and would not, though sore against his will, allow him to touch him whilst down; the bear, in Diggory's terms, fairly gave out, allowing Tsonnonthouan to be the better man, or rather beast: in other words, he expired in convulsions, being suffocated by the cork of the bottle happening to come out, and the brandy, as he was panting for breath, gushing through his pharinx into his lungs.

Diggory Bunce now took Tsonnonthouan by the hand, congratulating him
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on his victory ; who without making any answer, ran to the dead bear, and took the bottle out of his throat, which, to his great joy, he found still entire, the brandy only being spilt. Then he threw away his former manitou the bear's paw, which he ridiculously imagined had been a friend to his enemy, as having been a kin to him ; and, ascribing his victory, and, indeed, justly, to the brandy bottle, he hung it about his neck, vowing that henceforth it should be his manitou or god ; and we shall find afterwards that he paid very frequent adorations to it, especially when there was any brandy in it, of which it was seldom altogether empty, till in the course of time he deserted it for another manitou. For this foible was common to Tsonnonthouan with the other Indians, notwithstanding his eminent good sense and other admirable qualities, whenever he was engaged in any thing like an adventure, such as this battle with the bear, if successful, and he could possibly ascribe his success to any thing besides his present manitou, he constantly threw that away, and adopted the other in its stead ; if unsuccessful, the reigning manitou was sure to be discarded, and the first thing he met with, or even dreamed of, as surely assumed.

ed: Nay, this foible attended him when he came to desert the manitou worship, and betake himself to a metaphysical or systematical sort of theology. Indeed, to confess the truth, his changes of religions, or apostatizing from one sect, or heresy, to another; for such I may call them, without breach of charity, when compared with our own holy, simple, and evangelical faith, was, if possible, more ridiculous, whimsical, and extravagant, than his change of manitous, which will be clearly seen in almost every instance through the sequel of his extraordinary life and adventures.

Diggory Bunce was of the same opinion with Tsonnonthouan, namely, that his victory over the bear was entirely owing to the brandy bottle, and he expressed himself to the following purpose. "Tsonnonthouan," said he very gravely, "I should have been finely taken in, if any of the club had been here present to accept the betts that I offered. I should have lost the whole of the countess's fortune; for, at the beginning, I would have laid any odds on the bear's head against your's, so that I doubt, when the battle took a turn, if I should have been able to have saved myself by hedging. However,

ever, continued he, I should have refused payment; I did not know the brandy bottle was in the bear's throat; that, indeed, is nothing, for they would have said my eye was my merchant, and I chose my side; but I should have insisted that your putting it there was foul play, and contrary to all the laws of fair fighting; and, if it had been given against me, you should have paid my loss." I know not what you mean, replied Tsonnonthouan, by your betts, hedging, foul play, and my paying your loss; but this I know, that being my brother, and having lived so long in my cabbin, I expected help and assistance from you; I know I should have assisted you: "There is a great difference," replied Bunce, "between an Indian and a Christian." What difference? rejoined Tsonnonthouan, the French jugglers, whom I have seen, and who call themselves Christians, have a piece of wood, and a string of wampum (meaning the crucifix and beads) for their manitous, and, I think, a brandy bottle or bear's paw as good as either. But what is a Christian, pray? "A Christian is a Christian," said Bunce, "and I am one; but I will tell you, Tsonnonthouan, why I did not help you against the bear. It is our custom,

rom, in London, for the bystanders never to help one man against another ; if a porter and a nobleman were to quarrel, they would form a ring, and see fair play between both ; and, surely, if this be done between a nobleman and a porter, it ought to be done between an Indian and a bear."

Give me your hand, brother Bunce, said Tsonnonthouan, if that is your custom, you did right ; for, indeed, we are all beasts alike, and one beast is as good as another ; and, if such is the custom of a nation, a beast with four legs should have fair play shewn him, as well as a beast with two.

"What then, do you Indians think there is no difference between a man and a beast?" Not much, said Tsonnonthouan ; all animals, we think, are beasts, only man is the most cunning and most mischievous brute of them all. "Tsonnonthouan," replied Bunce, "I will not dispute with you about religion ; for, to tell you the truth, I know very little of the matter, but I will talk to you of the dignity of human nature : " Then with a theatrical tone and gesture he pronounced the following words. "What a piece of work is man ! how noble in reason ! how infinite in faculties ! in form and moving, how express and admirable ! in action

action how like an angel! in apprehension how like a god! the beauty of the world, the paragon of animals! and yet to me what is this quintessence of dust? Man delights not me; nor woman neither, though by your smiling you seem to say so." This latter part of the sentence had certainly no relation to the argument, but Bunce's tongue was set a going, and it run on. In the name of Areskoué, said Tsonnonthouan, where got you this rant? is it your war song, or your death song?" "'Tis no song of mine," returned Bunce, but I have often heard it from Little Davy, and so have got it by heart." Little Davy, who is he? "He is," quoth Bunce, "an actor, and the chief of all the actors." The actors, quoth Tsonnonthouan, are they a nation, and is Little Davy their head warrior? "Ay," says Bunce, "and a very great warrior he is, I have seen him kill a hundred warriors, and be killed a hundred times himself." Killed a hundred times, said Tsonnonthouan, how is that possible? I am afraid, brother Diggory Bunce, all the strange things you have told me are not true. "Why, you fool you," said Bunce, "he only acts killing and being killed; he mimicks fighting and dying, and drinking, and eating
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and sleeping, and loving, and so on, he makes believe, as it were, he is doing so." O ho, said Tsonnonthouan, I begin to understand you, brother Bunce, those actors are, I find, amongst the two-legged brutes, what the monkeys are among the four-legged ones: and Little Davy is, I suppose, the most cunning, and it may be, the most mischievous monkey of them all. " Little Davy, a monkey!" said Bunce, in great surprise; for he entertained a prodigious esteem for Mr. Garrick. Ay, said Tsonnonthouan, clap a hairy skin on his back, and a long tail to his rump, and I'll lay you a beaver's skin to a blanket, he would look, for all the world, like a great, over-grown baboon. " And what should I look like," said Bunce. Why, said the other, I believe you would make a good stout jack ass, or a buffalo. " No more an ass, or a buffalo, than yourself; you Roundheaded blood of a bitch you," cried Diggory in a high passion, " damn your Indian eyes, you dog; though you got the better of the bear, don't think to affront me " So saying, he suddenly laid hold of Tsonnonthouan by the collar, threw him over his hip, and gave him a very severe cross-buttock.

It is difficult to say to what extremities matters

matters might have proceeded between these two enraged warriors ; for Bunce still adhering to the rules of fair play, immediately suffered Tsonnonthouan to get up again : but Sasteratfi, of whom neither had hitherto taken the least notice, having for some time got out of her swoon, and recovered her spirits pretty well, by means of a large dram of brandy she had taken out of her bottle, on seeing her deliverer, for whom she could not but entertain the tenderest sentiments of gratitude, so very roughly handled, gave a great shriek, and fainted away a second time. This phenomenon suspended the wrath of the two combatants, at least prevented it at that time from breaking out into action. They both ran to the place where she lay, and there beheld the loveliest form that ever was carved by the plastic hand of nature lying extended on the ground, bereft of motion, and to all appearance of life. They both did their utmost to recover her out of the fit ; and, as soon as their endeavours became successful, she fixed her eyes, with the sincerest expressions of love, complacence, and gratitude, upon those of Tsonnonthouan. She caught his regards, he hung over her, enamoured with looks of cordial love, and in that critical moment

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his heart conceived a passion for her, which never ended but with his life; for, amidst all the variety of amours in which he was afterwards engaged, he could never banish her remembrance entirely from his bosom; but her image would always intrude upon him, like a troublesome guest, and upbraid him with faithlessness and ingratitude to his first, and indeed only love. Nay, after he was castrated, and came to see in its truest light the folly of his religious madness, he regretted his irreparable loss principally, and only, for the sake of his dear Sasterassi.

Bunce now concurred with him in railing this fair creature from the ground: her spirits were still in a flurry; but they composed them entirely, by prevailing upon her to take another dram of brandy out of her bottle, in which she was pledged both by Tsonnonthouan and Bunce. Indeed it was soon emptied, chiefly by the two latter. Tsonnonthouan drank because his spirits were discomposed by his battle with the bear, and the cross-buttock he had received from Bunce, who likewise drank, and that more liberally still, for another reason, which shall be afterwards explained. They now moved back to the canton of the Roundheads, in order to get
a fresh

a fresh supply ; and were accompanied by Sasteratfi, because her own cabbin was at too great a distance, but chiefly because she and Tsonnonthouan had no mind to part with one another so soon. They walked hand in hand ; Sasteratfi's face shone with love and gratitude, and Tsonnonthouan's face shone with love and joy ; but Diggory Bunce had a great uneasiness at heart, and the expressions of it were very visible on his countenance. In short, he greatly dreaded Tsonnonthouan's vengeance for the affront he had given him, and he was sure of being murdered, at least scalped, if he did not make it up with him ; for which he had only one chance. In the first place, now his choler was abated, he was sensible he had no reason to take any thing amiss Tsonnonthouan had said to him ; for if he called him a beast, it was no other than he thought he himself was, as well as all the rest of mankind. In the next place, he knew an Indian never forgets or forgives an injury soberly and premeditatedly done, and that he is not in the least disposed to shew what is called fair play, but, on the contrary, will lie in wait, and take all advantages. He likewise knew, it would be in vain to deprecate his wrath by submissions and acknowledgments, for that would only make him the object of his con-

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contempt, and perhaps hasten his revenge. Therefore he saw the only chance he had left was to persuade Tsonnonthouan he was drunk when he gave him the cross-buttock ; in which, could he succeed, he was sure there would be no more about it ; and that they would be as good friends as ever ; for an Indian is so sensible of the power of brandy over himself, that he very readily allows for, and excuses all its effects in others. For this purpose, he was very glad to see Tsonnonthouan's attention so much engrossed by his fair partner, and he was resolved that all three should, if possible, get drunk together before they parted ; nay, he went so far as even to counterfeit drunkenness, purposely stumbling every now and then ; of which Tsonnonthouan, tho' otherwise far more agreeably engaged, could not help taking some notice. Luckily for the completion of his plan, in the formation and execution of which Bunce certainly displayed more ingenuity than he had done in the defence of the dignity of his own species, before they came to Tsonnonthouan's cabin, they passed by a warehouse wherein some of his brandy was stored up. Bunce, without much intreaty, prevailed upon his two companions to step in to take another dram,

dram, and replenish their bottles, as well Sasteratfi's as Tsonnonthouan's, which was now his manitou; when they had done this, they found the liquor so excellent that they could not so easily part with it. Accordingly they sat down to it, and having also procured pipes and tobacco, they fell a drinking, and smoaking and singing, and roaring and dancing, with all their might, in which they made so much noise, that they spread an alarm, and were soon joined by the Indians in the nearest cabbins; and, in a short time, by the whole canton of the Roundheads, men, women, and children.

And now there was never such a scene of revelling, drunkenness, and uproar, seen amongst the Roundheads since they were a nation; in a word, poor Diggory's whole stock of brandy and tobacco, to the amount of several casks of both, went to wreck, but not till the whole canton had arrived at the most perfect state of happiness, which Indians are capable of, namely, that of complete intoxication. Bunce was inwardly and horribly fretted at this amazing waste of his substance, insomuch, that whenever he set a fresh cask abroach, he could not help imprecating eternal damnation on his own foolish head
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for quarrelling about the dignity of human nature, and vowing that he would never enter into any such argument again; however, knowing there was no help for it, to outward appearance, he chearfully supplied the materials as fast as possible; nay, hastened the intoxication all in his power, wisely foreseeing, that, till that was brought about, there would be no end of it. But the anxiety he suffered on this account, as well as other considerations, kept him soberer than any of the rest; and as soon as he saw Tsonnonthouan so far gone that he could not stand in his own defence, and the rest of the canton in such a situation that they could not assist him, he gave him a most severe drubbing, forgetting, for that time, his maxims of fair play, being partly moved thereto by spleen, as considering him the occasion of his present monstrous expence, and partly by policy; for he knew he never could be easy in his mind, till the other had spoken to him of their quarrel: therefore he took this opportunity to give him such remembrancers with pegs on his ribs, face, and eyes, that he could not fail, as soon as sober, to take notice of it to him, when he, by propounding the never failing excuse of brandy, might at once get rid of all his

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fears of future scalping or assassination. And now Diggory Bunce, having both satisfied his spleen, and secured his safety, by giving Tsonnonthouan so severe a beating, felt his mind more at ease, betook himself to the brandy as well as the rest, and in a short time was in the same situation with the most drunken Indian of the canton. At last, after they could neither sit, drink, or smoak any longer, they all lay down to sleep, men, and women, like so many pigs in a sty.

I will not offend the delicacy of my readers by attempting any description of such a scene as this must have been. Human nature, with all its dignity, is much the same in every age and nation; and those who have seen what has passed at our gin-shops, when it used to be written on their signs in large characters, "Here you may get drunk for two-pence, and when drunk, have clean straw for nothing," will form a better conception of it than I can supply them by words. But there is one thing I must take notice of; as in the short part Sasteratfi acts in this history she will appear a perfect pattern of delicacy, and every other female virtue, the fair readers will probably think her present situation, rolling and tumbling dead-drunk amongst

amongst a parcel of men and strangers, utterly inconsistent with, and even destructive of, the aforesaid character. But I would beg leave to observe, that real delicacy has its seat in the mind, and not in the omission or commission of any external acts, for that depends upon, and is regulated entirely by custom and fashion. There are not, I will venture to say, more delicate minded ladies in the world than our own country-women, and yet do any of them scruple to display as much of their legs and neck, and bosoms, especially if those parts are handsome, as the fashion permits; whereas nothing of that kind is visible in an Asiatic lady? With them it is not the fashion, neither is it with us, for ladies to get drunk with the men; though nothing is more common among the Roundheads, and all the other Indian nations. And yet in those meetings there are no instances of any such offences against real modesty as some of my fair readers may apprehend. For, before they lie down to sleep, the men are generally so drunk that they can take no advantages over their female companions, or if it should sometimes happen to be otherwise, the ladies never fail to be in such a situation that they are not sen-

sible, and consequently not fairly accountable for any thing they may then suffer.

It was day-light before the fumes of brandy and tobacco, in which the whole nation of the Roundheads had been immersed, were fully dissipated. Tsonnonthouan, from the pain of the bruises he had received from Bunce and the bear, was the first that awoke. After paying his morning adorations to his manitou the bottle, to which he added the additional ceremony of taking a dram out of it, which he did with great extasy and devotion; and seeing Diggory Bunce also stirring, whose anxiety, notwithstanding all the brandy he had swallowed, was too great to suffer him to enjoy a very profound repose, he addressed him in this manner. "Brother Bunce," said he, "I very readily excused your want of friendship and brotherly affection yesterday, when you refused to assist me against my enemy the bear, as you told me, it is the custom of your nation never to interfere in any quarrel between two beasts; but I shall never forgive you for using me as you did, first in throwing me on the ground, and then, secondly, in beating me so severely, because I said men were no other, or better, than beasts, since my thinking so was the only
reason

reason why I so easily overlooked your behaviour when I was fighting with the bear.”

“ Brother Tsonnonthouan,” said Diggory, extremely glad to hear him begin the discourse, “ alas ! I hardly remember any thing of the matter ; it was brandy, my dear brother ; brandy was the occasion of all, and I was so drunk, that I neither knew what I said or did.” O ho ! was it brandy, said the other : nay then, I heartily forgive you, since no man can be blamed for what he does when brandy is in the case : You must have been very drunk, indeed, brother Bunce, for you have beat me so confoundedly, that I am hardly able either to stir or crawl. “ I am extremely sorry for it,” said Diggory, “ and I must certainly have been very drunk, if I quarrelled with you for calling men beasts, for I now think they are much worse than beasts ; I am sure I never saw beasts in such a pickle.” In which he certainly spoke the truth. Never mention it more, my dear Diggory, said Tsonnonthouan ; have you not been my brother, and shall you not be my brother still, and live in my cabin as formerly ? But help me up, and let us awake Sasteratfi and go home. Bunce very chearfully complied, and all three walked, as well as they

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could, to Tsonnonthouan's cabbin, leaving the whole nation of the Roundheads still drunk and asleep.

In this manner the dispute, concerning the dignity of human nature, was ended between Tsonnonthouan and Diggory Bunce; wherein I humbly conceive the former had rather the better of the argument, for the latter produced nothing on the side he espoused but a poetical rant, and then falling into a passion, had recourse to violence, a sure sign, in my opinion, of being worsted. But whether this arose from the badness of the cause, or the weakness of its advocate, I shall not presume to determine. I shall only observe, that those who incline to favour the other side, ought not to lay any stress on his subsequent recantation, and change of sentiments expressed to Tsonnonthouan; for this might proceed not so much from a real internal conviction, as from a momentary impression made on his mind by the shocking scene immediately before his eyes, or, perhaps, rather from the fear of quarrelling again with Tsonnonthouan, and consequently of being scalped and murdered, or else obliged to fill the whole nation of the Roundheads drunk a second time in order to compromise their difference; for which purpose,

pose, should he even incline to be at the expence, he had not a drop of brandy, or a bit of tobacco left.

I cannot conclude this chapter without satisfying the curiosity of my readers, in some measure, concerning Diggory Bunce, as I doubt not they are a good deal interested in his fate, being so strenuous an advocate for the dignity of his own species, and himself one of its greatest ornaments. It is with great pleasure I inform them he had, in the end, no reason to repent the costly and elegant entertainment he gave to the canton of the Roundheads. The whole nation, together with their chief, were so highly pleased with it, that in a short time, and at a very high price, they took off all the remainder of his cargo, being principally incited thereto by the good offices of Tsonnonthouan, who exerted himself on this occasion with that distinguished warmth and alacrity with which he always serves his friends.

But, besides the advantages he reaped in a mercantile way, he acquired great credit and reputation by this polite and costly entertainment. The Roundheads were so highly delighted with it, that it is still celebrated amongst them, and has become in a manner proverbial; for when

they see a man excessively intoxicated, they say he has been drinking with Dig-gory Bunce, or he has been at Bunce's brandy-warehouse; as also when they have any strong liquor given them for nothing, whether it be brandy, rum, or gin; they always call it Bunce's brandy, adding, it is the best brandy in the world, being here-in of the same opinion with Diogenes the Cynick philosopher, who, being asked which was the best wine, made answer, that which he drank at another man's cost.

In a word, this was one of the most fortunate adventures of Bunce's whole life, much more fortunate, at least, in its consequences than any of his runs of luck at the Chocolate-house, or on the road, or even with the dowager herself. The profits he reaped, during this voyage, were so large, as to encourage him to make his addresses to a rich widow lady, a Quaker, in the province of Pensylvania, who accepted his suit, being principally enamoured, it was thought, of those eminent qualifications, which formerly rendered him so great a favourite with the countess dowager, a lady generally acknowledged to be a very distinguishing and critical judge of mankind. Another, and, per-haps,

liaps, a greater advantage accrued to him from this match ; he was not only converted, but also instructed in the principles of his lady's religion ; a science, of which, in the general, he had been hitherto totally ignorant ; nay, he was even so great a proficient, that he became, as will appear in the sequel of this history, a humble instrument, in the hands of the Lord, for the conversion of friend Tsonnonthouan to the faith and religion of the Quakers ; for so he was pleased to express himself.

C H A P. IV.

Tsonnonthouan contracts a sickness by eating too much bear-broth. The prescription of the Indian divines and physicians. Sasteratsi waits upon him in his illness. Tsonnonthouan and Sasteratsi are contracted and married. Description of the ceremonies at the celebration of these rites.

AS soon as Onnonthieu and Issuague, having slept off the effects of last night's entertainment, were returned to their cabbin, Tsonnonthouan crawled thither, as well as he could, and presented Sasteratsi to them, saying, You have often

desired me to restore to you your daughter, who killed herself by drinking too much brandy. Behold, here she is; is she not your daughter and my sister? Was she not stolen from us in her cradle? The two old folks, upon hearing this address, rose up, received her with demonstrations of the utmost affection, and seated her upon the mat in their cabbin. Tsonnonthouan then informed them of his adventure with the bear, and of the family and parentage of Sasteratsi, namely, that she was daughter to the chief of the Catawbas, a neighbouring Indian nation, which he had learned from herself, as they were walking with Diggory Bunce to his brandy warehouse. Some Indians were now sent by Tsonnonthouan's direction, for he was not able to go himself, to bring home the dead bear. As soon as this was done, he was dressed according to the Indian fashion of cookery, that is to say, after the hair was singed off, he was boiled in a great caldron, skin, guts, and all. Tsonnonthouan invited his friend Diggory to eat some of the bear and of the broth; but the other apprehending this would prove a much more unsavoury mess than even sagamity with candles, a standing dish among the Indians, excused himself, alledging,

ing, that having acted as second to the bear, he could not, in honour, partake either of him or of his broth. He made use of this pretence, in order to avoid affronting Tsonnonthouan, or incurring his contempt, bear-broth being reckoned the greatest dainty imaginable amongst the Indians.

However, the major part of the canton was present at the feast; and it being a very large over-grown bear, there was more than enough for them all; for, according to custom, some of them eat so voraciously, that it had like to have cost them their lives. Tsonnonthouan himself fell into a very long and severe indisposition, for bear-broth is very cloying to the stomach, and extremely difficult of digestion. He was first attended by Chickamichabou, a very eminent doctor of divinity amongst the Roundheads. The Indian divines have one foible, which, it must be confessed, is but too frequent amongst other divines. They are apt to ascribe common and ordinary effects, to extraordinary, and even preternatural causes. For instance, Tsonnonthouan's present indisposition might have been very naturally attributed to the close hugs he had received from the bear, to the many severe blows and thumps he had got from Diggory Bunce, to the great

quantity of brandy he had drunk at the said Bunce's entertainment, and principally and lastly, to the immoderate quantity of bear-broth he had swallowed at his own.

But the reverend doctor Chickamichabou, took no notice of any of these things; on the contrary, when consulted in Tson-nonthouan's case, the first thing he did was to enquire, whether, after killing the bear, he had put his lighted pipe in his mouth, and blowing his throat and windpipe full of smoke, he had then conjured the spirit to hold no resentment for the injury done to his body, but to be propitious to him in his future huntings, as well as in all his other undertakings, and, lastly, whether the spirit had made him any answer? Tson-nonthouan replying in the negative, the doctor further enquired, whether he had cut off the membrane under the bear's tongue, and if, on his return to the canton, he had thrown it into the fire, observing the necessary invocations and ceremonies*? Finally, whether it had then crackled and shrivelled up, a certain sign of the spirit's being

* For a full description of the ceremonies used by the Indians at hunting the bear, as well as many other of their customs alluded to in this work, see
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being appeased? Tsonnonthouan honestly made answer, that he had omitted both, occasioned by his having entered into a dispute with Diggory Bunce, whether man were a beast, immediately after his battle with the bear was over, by the subsequent quarrel between them, and his attention having been ever since engrossed by Sasterati and Bunce's entertainment. Upon this the doctor told him, that his present malady was certainly owing to the anger of the bear's spirit, not only from the injury he had done his body, but from his neglecting to use the aforesaid ceremonies necessary to appease him. In order to do which, he prescribed the following course. He enjoined Tsonnonthouan, whenever he made water, to do it as exactly as possible in the wind's eye, contrary to the custom of people in health, and especially of those who use the sea; making water to windward being reckoned, amongst them, rather an instance of folly; and whenever he had occasion to do his other necessities,

father Charlevoix's journal of a voyage to North America, undertaken by order of the French king. This book contains the best and most authentic account hitherto extant, of those immense continents of Louisiana and Canada, now ceded to Great Britain by the present definitive treaty of peace.

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he ordered, that if his face happened to be turned to the northward, he should perform the absterfion with his right-hand; if to the southward, with his left. Observing these things religiously for three days together, he told him, would entirely appease and reconcile the spirit of the bear. When the three days were elapsed, Tsonnonthouan informed the reverend doctor, that he had punctually obeyed his injunctions, but was not a jot the better. Chic-kamichabou coolly replied, that the original cause of his distemper, the anger of the bear's spirit, he was sure, was entirely removed; but that if the consequence of this anger, namely, the distemper itself remained, he could not help it; it was none of his province, and that he must have recourse to the quacks. Having satisfied Tsonnonthouan in this manner, he demanded the usual reward, which was immediately paid him; for the Indian physicians, and even their divines, when they act in the former capacity, as they frequently do, are never paid till the cure is performed, or thought to be so; a practice, of which there will be seen many examples in the sequel, quite different from that established among us on the like occasions.

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The learned physician now came into play, and it will be found, that the prescription of the doctor, of the body, was rather more extraordinary and out of the way than that of the doctor of the soul. Could we imagine that Tsonnonthouan's indisposition proceeded from the anger of the bear's spirit, certainly nothing could be more proper, or even conducive to his recovery, than to appease the said spirit, tho' perhaps, it may not be very obvious how that was to be done by making water to windward, and performing the abstersion in the prescribed manner. But the physician's prescription was of such a nature, that I am not only ashamed to give it a place in this history, but I cannot possibly conceive how it could influence the patient's health one way or other. In short, this learned doctor, whose name was Onanguice, ordered that Tsonnonthouan should seize Sasteratsi by a certain remarkable part of her body, without doing which, he declared the patient would never fully recover. Tsonnonthouan asked the doctor, whether he should perform the ceremony in a public or a private manner? The doctor answered, it was no matter how he did it, provided it was done. By this prescription, and the answer given to his question,

question, Tsonnonthouan, who reposed a perfect confidence on the skill and abilities of his physician, was reduced to a very great dilemma; in order to understand the nature and reason of which, I must give some account of the ceremonies of marriage among the Indians, leaving my reflections on the practice of their physicians to another opportunity.

The principal and most binding ceremony of marriage amongst the Indians, is the apprehension or seizure of a certain part of the body, performed by the bridegroom on the bride. It seems equivalent to that of the ring amongst us. If this is done publicly and before witnesses, the previous ceremonies of the contract, &c. being likewise performed, the marriage becomes, to all intents and purposes, the most valid and secure imaginable. But if any of those previous ceremonies are omitted, and, especially, if the apprehension or seizure is performed secretly and in a corner, then the marriage is only temporary, and dissolved entirely at the will and pleasure of the bridegroom, the bride being, besides, dishonoured thereby. From this it would appear that those marriages amongst the Indians are not dissimilar in their nature and duration

duration to those temporary ones, said to be contracted every night amongst us in the fields, streets, lanes, alleys, taverns, and bagnios, in and about London. I have been told, that when a bridle and bridegroom meet, with a view to contract a temporary marriage, the first ceremony performed is the apprehension or seizure; then the bridegroom presents the bride with what may be called the dos or dowry, after which consummation ensues, with which the marriage generally ends, if contracted in the fields, lanes, or even taverns; but if it happens in barns, stables, or bagnios, it frequently lasts for all night, though, in that case, the dos or dowry must be somewhat larger than in the other. And though the same parties should afterwards come together, it is often necessary, that all the same ceremonies be gone over again. The same order is, however, not always observed; frequently the dos is not paid till the marriage is at an end; but this only happens in two cases, either when the bride and bridegroom are well acquainted, having been often married before, or else when the bride happens to be a novice, and ignorant of the ceremonies usual in such contracts; so that if the bridegroom afterwards neglect or refuse to,

to pay the stipulated or expected dos, the bride is, in that case, said to be bilked. This is what I have been able to learn concerning the temporary marriages contracted in and about London ; between which, and those of the Indians, it must be confessed there is a remarkable resemblance; but whether it is so great, or of such importance, as to make us conclude both nations are derived from the same origin, I shall leave to be disputed by the learned society of antiquarians.

These then being the consequences of this apprehension or seizure, whether public or private, recommended by doctor Onanguice, it is no wonder Tsonnonthouan was somewhat puzzled. In the first place, if he seized Sasteratsi publicly and before witnesses, he knew the indissoluble knot was thereby tied ; a thing he did not wish to have precipitately done, especially as, though he liked Sasteratsi very well, he was not, as yet, certain he was preferred by her to all other men. In the next place, as he knew that the private apprehension would bring dishonour upon Sasteratsi, he was unwilling to be the instrument of disgrace to a person, whom he considered as his guest, and under his protection. But, after ma-
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turely weighing both sides of the question, his aversion against marriage prevailed over his regard for Sasteratfi's honour, and he determined upon making a private seizure, if he could.

Opportunities for this were not wanting; Sasteratfi really loved Tsonnonthouan, and attended him, during his illness, with great care and assiduity. But being informed by Issuague, as also by several young ladies amongst the Round-heads who had been unsuccessful in their addresses to Tsonnonthouan, of the extreme delicacy of his sentiments; she governed herself accordingly, she carefully avoided making him any advances, and made it appear, that the assiduity of her attendance on him was owing more to gratitude than to love. In a word, according to our inimitable Shakespear,

“ She never told her love ;

“ But let concealment, like a worm i' th' bud,

“ Prey on her damask cheek ;

“ And sat like patience on a monument,

“ Smiling at grief.”

Tsonnonthouan was not so much indisposed but he had leisure to examine and make reflections on the behaviour of Sasteratfi. Having been before so successful with

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with the fair sex, he made no question of likewise captivating the affections of this young lady. Though he had reposed no confidence in his qualifications, both of body and mind, which were great and conspicuous, he imagined, that gratitude for saving her life, and having suffered so much for her sake, could not fail to make an impression on her heart to his advantage. In fact it was so, and Sasterati was by no means indifferent towards Tsonnonthouan; but being informed by his mother Iksisague, of the peculiarity of his humour, and the extreme delicacy of his sentiments, as I observed before, she carefully concealed her passion, and never let a look or sigh escape her, which could give the smallest light to the internal sentiments of her bosom. The pride of Tsonnonthouan was not a little piqued at this apparent indifference, and, as he construed it, insensibility and ingratitude; and though her behaviour really increased his love and respect, raising sensations his heart was a stranger to before, it was unknown to himself, and he flattered himself, all along, that he not only despised, but even hated her. In this situation of his mind, it is no wonder if he was more and more confirmed in his resolution to

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fulfil the prescription of his learned physician in a clandestine manner, let the consequences to Sasteratsi be what they would. His distemper had reduced him to a state of great weakness ; therefore, being unable to accomplish his purpose by force, he determined to do it by finesse or surprise. Opportunities for this were not wanting. A diarrhoea occasioned by the immense quantity of bear-broth he had swallowed, was one of his most troublesome symptoms, insomuch that he was generally afflicted with it ten or twelve times a day ; at the same time he could not stand without Sasteratsi's help, who spared no pains to keep him sweet and clean. This caused a very familiar intercourse between them, and Tsonnonthouan always mindful of his purpose, never missed an opportunity of attempting to accomplish the prescription. But all his attempts were in vain ; such was the vigilance of Sasteratsi, that she constantly eluded him ; and at the same time to avoid an explanation, and its probable consequence, a quarrel, affected to take no notice of his incivility, and to be entirely ignorant of what he would be at. Tsonnonthouan perceiving no probability of success in his endeavours, called a consultation of fresh physicians, hoping they

they would prescribe a medicine which might be more readily administered. Accordingly, three or four doctors more met along with the first, who was physician in ordinary to Tsonnonthouan and his family, and after a very long and learned consultation upon the patient's case, and upon hearing the method of cure the first physician had prescribed, they unanimously approved of his practice, with this difference only, that whereas he had recommended a simple apprehension, without specifying the hand with which it was to be performed, they prescribed a double one with both hands, first with the right, and then with the left.

Though in the course of this history I shall have frequent occasion to make reflections on the method of practice established amongst the Indian physicians, yet the present conjuncture is such, that I cannot omit making some anticipation, though, perhaps, I may thereby, among rigid critics, incur the blame of repetition or tautology. In the first place, I must premise, in honour, and to do justice to those Indian physicians, that in their practice, the great touchstone of medicine, they are every whit as successful as any the most learned body of physicians in the world;

world; yet in the second place it must be owned, their method of cure is such, that it either has no manner of relation to the distemper in hand, or else is adapted rather to kill than to cure the patient. Of the last, many instances will be given in the sequel, but of the first, that now before us, is a sufficient one. For certainly no man who knows any thing of medicine can imagine, that though Tsonnonthouan had performed the ceremony of apprehension upon Sasteratsi twenty times a day, and that too with both hands, that it would have been of the least efficacy to stop the diarrhoea he had contracted by eating too much bear-broth. Yet so it was, that not only doctor Onanguice, but also the other physicians, even at their consultation, both recommended the same method of cure, only with a small addition, as is always practised amongst our own physicians, which they seem to think necessary, in order that it may be said they have earned their fee. That the first should have done so is nothing wonderful, but that his brethren should have fallen just into the same tract, is so extraordinary that I cannot help suspecting something in this affair, which Tsonnonthouan, had he been sensible of it, would have called down-

down-right juggling : I beg leave to explain the matter a little. It must be remembered that Onnonthieu and Issisuaque were extremely earnest Tsonnonthouan should marry, and that all their importunities had been hitherto unsuccessful ; therefore it is not improbable that it was they who had prevailed upon the physicians to prescribe this apprehension of Sasteratfi, and that having forewarned her against a private one, they were in hopes to bring about a public and formal one before witnesses, and consequently a marriage. I only propose this as a probable conjecture ; and if it was so, their expectations were fulfilled by the event.

Tsonnonthouan, who reposed an implicit faith in his physicians, found his case much worse than ever. Force he had never entertained any thought of, and now, since the late alteration in the prescription, he perceived that all attempts, by way of surprize, would be equally fruitless : therefore, as his last resource, he betook himself to persuasion. He related to Sasteratfi, of which, in all probability, she was not ignorant, the prescription of his physicians, and the necessity he was under to accomplish it, if he meant to recover his health : he then expatiated very pathetically

thetically on the risque he had run in saving her life; he put her in mind that his present distemper was owing to that; he talked very eloquently on the obligations of gratitude, and concluded with beseeching her, to suffer the remedy to be administered without farther delay or trouble. Salteratsi made answer, " That she was very sensible of the obligations she lay under to him, that the impression was so lively that she would gladly part with her life to save his, or recover his health; but, that her honour was dearer to her than life itself, which must inevitably be forfeited if she suffered the remedy to be administered in that clandestine manner he seemed to hope for. I am not ignorant, O Tsonnonthouan, continued she, that a public apprehension will not affect my honour; but then it must produce marriage, a state I am not fond of, for the single life is, indeed, my preferable choice. You, Tsonnonthouan, are the only man I can bear to think of in the light of a husband; and even towards you I should have infinite reluctance, were not the matrimonial ceremony necessary for the recovery of your health, or preservation of your life. Gratitude to my deliverer must overcome my aversion to marriage." This

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was touching Tsonnonthouan in the right key. He made no answer, but pondered all night very seriously upon her words; in the morning his resolution was fixed to marry. From that moment he grew better, his diarrhoea abated, and he recovered strength daily; whether this happened from the near prospect he now had of having the remedy properly administered, I shall not pretend to say; but it is certain all the Roundheads were of that opinion, and the learned gentlemen of the faculty acquired great credit and reputation by the cure.

Early the next morning Tsonnonthouan acquainted his father and mother with his intention, and that he had already obtained Sasteratfi's consent. They received this important and long-wished-for communication with great joy; and that he might not have time to cool, every thing previous to the celebration was made ready with the utmost expedition. Tsonnonthouan presented his bride with a collar, a faggot, and a kettle, which denoted it was her duty to carry burthens, to provide fuel for the cabin, and to dress her husband's victuals. These presents she accepted of very readily and chearfully. But there was another previous and solemn

lemn ceremony, equally necessary with the apprehension itself, about which some scruples arose in the mind of Sasteratfi, not owing to any flippancy of temper, but to the real modesty and innate delicacy of that amiable young lady. This ceremony seems to be of the same nature with our contract, and also to be somewhat analogous to our junction of hands. It consists in a mixture of urine, and is performed in the following manner. When two persons are to be married, early in the morning the principal doctor of divinity in the canton, digs a small hole in the ground, which he consecrates by making water in it himself. Then the bride and bridegroom, in presence of the whole body of the reverend clergy belonging to the nation, attended by the friends and relations of both sexes, and, if they are persons of eminence, such as Tionnonthouan and Sasteratfi, by the whole canton, repair to this consecrated hole, and make water in it conjunctly. From the manner in which this sacred rite happens to be performed, various omens are drawn with respect to the future fortunes of the married persons. If the stream come from both at the same time, and continue to run equally and plentifully till

the consecrated hole overflows, every thing happy and fortunate with respect to the marriage is predicted. If any of those conditions are wanting, a contrary fate is apprehended; for which reason it is usual for the bride and bridegroom to drink liberally of diuretical liquors, particularly brandy, as also to abstain from any urinary evacuation as long as they can, before they enter upon the ceremony.

The reverend clergy were now assembled, and almost the whole canton were waiting, in order to attend Tsounonthouan and Sasteratsi to the consecrated hole. The bridegroom was ready, and even impatient to set out; for having abstained all the preceding night, and also paid his respects very often to his manitou the brandy bottle, he was now affected with a violent micturition. But it was otherwise with Sasteratsi: she had not, indeed, forgot the brandy bottle, but the awfulness and solemnity of the rite she was going to celebrate, made such an impression on her tender mind, that she was frequently very near fainting away; and, above all, her being obliged to do in the presence of so numerous and august an assembly, what she had never done in the presence of man before, inspired her with

a great reluctance to the ceremony itself; she earnestly wished, and at last openly insisted it should be performed privately, the chief doctor of divinity only being present, a practice of which there had been some instances. But Doctor Chikamichabou, the chief clergyman amongst the Roundheads, the same who had prescribed the remedy to Tsonnonthouan for appeasing the spirit of the bear, and who had also consecrated the sacred hole, undertook to talk to Sasteratsi, which he did with so much weight of reason and solidity of argument, that at last he overcame all her scruples. He represented to her, that a reluctance to conform to the religious institutions of her country, was owing to a false delicacy; that it was particularly incumbent on her, being a personage of eminence, to shew a good example to others by a chearful compliance, and not by any backwardness to give credit, as well as scope to the sneers of the libertine and profane. I am much mistaken if I have not met with similar sentiments in the immortal writings of the reverend Doctors W-rb-rt-n and St-rne. At any rate it gives me great pleasure to have an opportunity of transmitting to posterity together, the names of three such

eminent divines as W-rb-rt-n, St-rne, and Ch-k-m-ch-bou, men equally learned, pious, and judicious, equally an honour to their profession, and bearing an equal respect for the religious institutions of their respective native countries.

The procession now set out; but the delay occasioned by Sasteratfi's reluctance was attended with a great misfortune. Tsonnonthouan's micturition increased to so violent a degree, that he was no longer able to refrain, and there being no stopping after the procession began, he continued making water almost the whole way, and that so plentifully that it is thought he would have filled the sacred receptacle twice over. This was construed as a bad omen, importing, that though Tsonnonthouan was very capable to fulfill the duties of a husband to a bride, that he would frequently go astray, and scatter his love with great profusion elsewhere, which, indeed, proved to be too true, as will appear in the sequel. They now arrived at the place, and the bridegroom and bride immediately put themselves in a proper attitude to perform the ceremony; but it was for a long time to no purpose, the stores of the former being already exhausted, and the latter unable to discharge

charge her part from a contraction in the sphincter of her bladder, owing probably to bashfulness and the anxiety of her mind. They stood so for some time, the friends of both parties fretting and uneasy at their situation, concluding from hence, that the consummation of the marriage itself would also be attended with difficulty and delay ; in which conjecture, as will appear from the succeeding chapter, they were not mistaken. At last the two parties went aside by consent, when Tsonnonthouan spoke in this manner, " My dear Sasteratsi, said he, I know your's is the most delicate of all female minds, but you may carry it too far : our nation will think you are ashamed of your man." " No, returned she, I am not ashamed of my man, for the man is Tsonnonthouan, but —"; and there she stopt. " I am sensible of your innate modesty, replied he ; but, my dearest bride, take a good draught of brandy : that will inspire you with courage and resolution, and enable you to go through this sacred and awful solemnity with a due decorum." She took his advice, being supplied out of his manitou, the brandy bottle, and he also followed her example. This being done, they returned to their

station, and the effects of the brandy soon appeared: It acted as a diuretic upon Tsonnonthouan, and as an enlivener upon Sasteratfi. They performed better than could have been expected. They both began together, which was reckoned a good omen; but, as may easily be conceived from what happened before, the stream that flowed from the bride, continued to flow much longer, as also much more plentifully, than that which came from the bridegroom. This circumstance was looked upon as another omen, and was interpreted to import, that Sasteratfi should continue longer able to discharge the duties of a wife than Tsonnonthouan to perform the functions of a husband; which happened also to be verified in the sequel; Sasteratfi was the mother of children long after Tsonnonthouan, by means of his castration, became incapable of being their father.

The contract, notwithstanding the discouraging omens that attended it, being at last happily executed, Sasteratfi was delivered up to Tsonnonthouan, in order that he might perform the apprehension upon her. It was not required that this ceremony should be performed in so public

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lic a manner as the other, it was sufficient, if two or three young ladies, companions to the bride, or what we would call the bride's maids, were present. The bride herself never made any resistance, but it was usual for her companions to defend her, as they called it, from the attempts of the bridegroom; in which they were sometimes so very much in earnest, that a bridegroom has been known to be seven years before he could make the seizure; some have never been able to accomplish it at all, having been totally disabled by the vigorous resistance made to their attempts, and there never was one who did not lose a great many shirts and blankets in the course of his courtship. Tsonnonthouan himself had half a dozen of each torn to pieces, and was five days without meeting with any success. At last, well knowing the power of bribery and corruption, he made each of the young ladies a present of a blanket, and gave a bottle of brandy amongst them, after which he performed the apprehension very quietly, and without any farther trouble, not forgetting, at the same time, to do it first with the right-hand and then with the left, in order to fulfill the pre-

scription of his physicians. When all was over, he ran away, according to the custom, as if ashamed of what he had done. But Sasteratfi called him back in the following words, being a sort of religious formula commonly used upon such occasions. "You have touched it, my dear Tsonnonthouan, you have had me by it; return to my longing arms, my heart's delight, my beloved Tsonnonthouan, and do with me, and do with it whatsoever seemeth good unto you." To this soft and gentle call of love, Tsonnonthouan paid a ready obedience: as soon as it was known the marriage was celebrated, a great entertainment was prepared, to which the whole canton were invited; and at night the bride and bridegroom retired to their cabbin, where we shall leave them to enjoy the full reward of their constancy, mutual love and affection.

C H A P. V.

Of the signs of virginity. The practice and opinions of Moses, supported by the authority of the Indian physicians. Sasteratsi is in great danger of an ignominious death, but is relieved by the candour and honesty of Tsonnonthouan. Sasteratsi's exemplary modesty and delicacy. Tsonnonthouan rejects his manitou the brandy bottle; and, in consequence of a dream, chuses a bull's pizzle for a new one. He goes in quest of it. The consequences of that expedition. By means of the new manitou the marriage is at last happily consummated.

MEDICINE is, in my opinion, very rightly defined to be a conjectural art. If my judgment is of any weight, this very just and proper definition has a far greater extent than its authors were aware of; I well know they confine its being conjectural to the means of obtaining its end. But I am afraid it will be found to be as much so with respect to the knowledge of its principles, as of its end. With respect to

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the end, or rather intention of the doctors of medicine themselves, whether Indian or European, I shall say little. I, indeed, seriously believe that their intention is really to cure their patients, unless, perhaps, when they expect a larger fee from their sons, wives, or husbands, than from themselves if they recover; or else when they happen too hastily to prognosticate death, in which case it is universally acknowledged to be agreeable to all the rules of art and practice to dispatch the patient, that the learned doctors may not suffer in their character by being mistaken in their prognostication. But with respect to the end of medicine, when we consider the very different methods, and exactly equal success of the Indian and European professors, we must surely acknowledge that is likewise conjectural or doubtful. We Europeans reasoning from our admirable theories, and, at the same time, considering the practice of our Indian rivals, so diametrically opposite to ours, must naturally conclude that the end of medicine, amongst them, is to kill and not to cure; yet here experience gives us the lie, for we find that they kill as few, and cure to the full as many as we do. The Indian physicians have no doubt

doubt their theories also, and reasoning in the same manner, must certainly, however, wrongfully form the same conclusion about us, that we do about them. Now, as to the knowledge of the principles of medicine, we need not look farther abroad than ourselves to be convinced of its doubtfulness likewise. Witness the learned and voluminous disputes about the nature and operation of drugs, the theory and method of cure in diseases, the uses and conformation of the different parts of the human body, with a long train of etcæteras. I shall only mention one instance of the class last mentioned, both as it relates to my present subject, and as it is a matter of universal concernment to all mankind, that is, the doubtfulness of the signs of virginity. Moses reckons the tokens of virginity so infallible, that he makes not only the character but even the life of the bride to depend on their presence or absence. “ But if the tokens of virginity, says he, be not found for the damsel, then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with their stones that she die: because she hath wrought folly in Israel, to play the whore in her father’s house, so shalt thou put evil away from
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from amongst you," Deut. chap. xxiii. ver. 20, 21. Here we evidently see that the reason why those tokens are not found, is because she has played the whore. A similar practice, founded upon the same opinion, in which all the Indian physicians are unanimous, prevails amongst the Indians; the bride is first scalped, and then tomahawked. But our physicians are divided in their sentiments, the greatest part seeming inclinable to think that there are no certain signs or tokens of that inestimable nonentity. However, though they were unanimous, which they are not, I should rather adhere to the opinion of Moses, especially when it is supported by so great an authority as that of the Indian physicians. I confess at the same time, it is lucky for us that the contrary opinion is the most prevalent in our age and hemisphere; for, notwithstanding I have every imaginable respect for my fair countrywomen, I am afraid, that if all who did not shew the tokens of virginity were to be stoned to death, as among the Jews, or scalped and tomahawked as among the Indians, not one bride of a thousand, in the three kingdoms, would sleep a second night with her husband; which, by the by, I firmly believe is owing to no other cause

cause than the extreme humidity of our atmosphere; and a consequent relaxation of fibre.

But to return to our history. Early in the morning, before either of the new-married couple were stirring, Doctor Chikamichabou, with the other divines, and all the physicians of the canton, repaired, according to custom, to Tsonnonthouan's cabbin, in order to examine whether Sasteratfi had produced the tokens of virginity. The physicians went in to make the search, whilst the divines out of decency remained without, but ready to execute the sentence if room should be found for it. The doctors of physic found Sasteratfi broad awake, looking very pensive and melancholy; and though they had made a good deal of noise at their entry, Tsonnonthouan continued fast asleep. They were not long in making the proposed search, during which time Tsonnonthouan awoke. Finding, on the strictest scrutiny, no tokens of virginity, without more ado they were hurrying Sasteratfi out to Doctor Chickamichabou, who stood prepared with his tomahawk and scalping knife to perform the fatal operation. The unhappy bride said never a word, and made not the least resistance; but lifting up her hands
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and eyes, cast a look full of languor, and of the most meaning expression, upon Tsonnonthouan. The equally unhappy bridegroom was not able to stand this; with great earnestness he called out to them to desist, declaring that for him she was still a virgin, and that the fault, if there was any, was owing to himself, and not to the bride. The physicians and the greatest part of the divines would have been satisfied with this candid and uncommon confession; but Doctor Chikamichabou, a severe and a rigid divine, a man inflamed with a truly holy zeal for the strict observance of the religious institutions of his country, apprehending that Tsonnonthouan, from love, compassion, or some other motive, might take the blame upon himself, insisted that the physicians should make an accurate inspection; and, as it was evident there were no tokens, they should see if there were any signs of virginity. When the nature of this inspection was explained to Sasteratsi, she protested with great vehemence, that sooner than undergo it, she would submit to the scalping knife and tomahawk. Doctor Chickamichabou, upon hearing this, concluding her to be guilty, fell a whetting his instruments with great deliberation.

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The delicacy of the bride will be found to be almost without example : rather than accuse her husband she chose death, and now preferred the same, rather than submit to an inspection, which she was conscious would have honourably cleared her.

But the agitations of Tsonnonthouan's mind on this unhappy occasion, may be easier conceived than expressed. Seeing Sasteratsi resolute to refuse the inspection, and the principal doctor of divinity equally resolute to perform the operation, pretending religious motives for his severity, he begged to be heard ; and audience, after Doctor Chikamichabou's objections were over-ruled, being at last obtained, he made a long speech to the following purpose. He began with professing a great reluctance to betray the secrets of his marriage-bed ; but seeing it was necessary not only for the justification of the character of an innocent person, and one so dear to him, but also for the preservation of her life, he declared that he went on with pleasure. He then put them all in mind, addressing himself to the chief juggler in particular, for so he called the reverend Doctor Chikamichabou, the reason and nature of which appellation shall be afterwards

wards explained in my chapter on the Indian idiom of speech; I say, he put them all in mind of the several bad omens that had happened at his contract, especially of the difficulty they found in beginning the ceremony, from whence it was conjectured that a similar difficulty should occur in the consummation of the marriage, and that this conjecture was now unhappily verified by the event. He then gave this reverend and learned assembly of doctors of physic and divinity, a very circumstantial account, to which they listened with great attention, but with which I shall not trouble the reader, of the several attempts he had made to consummate the marriage, wherein he had been constantly baffled, not owing to any unwarrantable resistance of the bride, which he declared to have been no greater than what might naturally be expected from a young lady of her extreme modesty and delicacy, whom he firmly believed to be a virgin, pure and undefiled, and which at any other time would have heightened his passion, and added spurs to his desires; but owing entirely to what he hoped was only a temporary inability in himself: He then related how often, and how devoutly he had addressed his manitou, not
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only the bottle itself, but also its contents the brandy; and that, after he had exhausted the latter, and finding all his prayers and vows ineffectual, he had thrown away, and broken his manitou in pieces, upon which he fell into a deep sleep, when he dreamed that Sasteratsi was whipping him with a bull's pizzle over the back and hips till the blood ran down to his heels; and that now being restored to his pristine vigour, he was just consummating the marriage amidst the most plentiful tokens of virginity, when he was waked by the noise made at the examination. In conclusion he made a very eloquent and pathetic peroration, chiefly intended to mollify the doctor, wherein he begged him to excuse the over-delicacy of Sasteratsi in refusing to submit to the inspection; he represented to him that having quitted his former manitou, he could attempt nothing till he was in possession of the new one pointed out by his dream; that he intended immediately to go in quest of it; that if the operation to be performed by it succeeded, and the tokens of virginity were not then found; or if it did not succeed, and Sasteratsi should still refuse to be inspected, not only by the quacks but by himself, and all the rest of
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the jugglers, he would freely give his consent she should be scalped and tomahawked, as soon as he, the chief juggler, should think fit.

In this oration, which Tsonnonthouan pronounced with great gravity and solemnity, there appeared so much candour and ingenuity, so much truth, or at least verisimilitude, that it won the hearts of all his audience, which by this time was the whole canton, Doctor Chikamichabou alone excepted. This clergyman, though in the main a good and a pious man, like many other divines, had not his zeal for religion tempered with that due and happy mixture of benevolence and humanity, which is the greatest ornament of the profession. He wanted much to see the utmost severity exercised on Sasteratsi, being greatly offended at her refusing to submit to the inspection; but perceiving, not only the whole canton, but all the physicians, and even his own brethren, unanimous in thinking Tsonnonthouan's proposal extremely reasonable, he at last gave his consent, though with reluctance and a bad grace, inwardly determined at the same time, should another opportunity offer, which by the by he earnestly wished for, to have the religious institution executed.

ated in its utmost extent. Every thing being now settled, Tsonnonthouan set out with all expedition in quest of his new manitou the bull's pizzle, Sasteratsi being left in the mean time to the care of Onon-thieu and Issisuague.

Tsonnonthouan, every thing considered, came pretty well off in this adventure. It is true a good deal of mirth was raised, and some jokes passed among the younger part of the assembly at certain passages of the circumstantial narrative of his unavailing attempts to consummate, but universally and chiefly among the elder and more serious he acquired a great character for probity, disinterestedness, and magnanimity. Some of the head warriors of the Catawbas, to which nation Sasteratsi belonged, happened to be present at this transaction, and were so highly delighted with the pains he took to justify the character of their countrywoman, that they eagerly demanded to accompany him in his expedition, in quest of his new manitou. Tsonnonthouan accepted of their offer. He had no manitou of his own, but all his companions were provided with those necessary attendants; these were deposited in a bag, and put at the head of the canoo in which they set off. No great preparation

preparation was necessary, they departed, and were in a moment out of sight, attended by the earnest good wishes of the whole canton for their success, but especially of Sasteratsi; for on that depended her fame and life, at least her being freed from an inspection, a thing more terrible to her than death itself.

Soon after I had the happiness of being intimately acquainted with Tsonnonthouan, he did me the honour to relate to me the principal transactions of his life, and among these the last one was not forgotten. I could not help asking him to what he imputed his disappointment on that critical occasion, especially as he was remarkable for a quality quite the reverse of that which brought about the untoward accident. He replied, that he now believed it was owing to the weakness remaining after his sickness; but that at the time he imagined it proceeded from the resentment of his manitou, which he had forgotten to address properly, during the hurry and trepidation he was in on account of his being so near the completion of all his wishes. However, he was glad that his dream supplied him with a new manitou to bring about his recovery, otherwise he must have fallen into the hands

hands of the quacks and jugglers, who would certainly have prescribed some very disagreeable and out-of-the-way remedy.

Tsonnonthouan, and his faithful band of associates, had a great way to travel, both by land and water, before they could meet with the creature furnished with the manitou they were in quest of. They did not see a horned animal of the domestic kind till they arrived at the back settlements of Pennsylvania, which happened to be inhabited by a colony of Quakers. They killed at first a great many oxen in lieu of bulls, but that part which might have been the required manitou was rejected on account of its wanting a necessary appendage. At last they met with a very large bull, so famous for propagating an excellent breed of cattle, that cows were sent far and near from all parts of the province to submit to his embraces. Tsonnonthouan and his company being all excellent marksmen, were not long of dispatching him; and the former, being now provided with a manitou to the utmost extent of his wishes, returned home, together with the rest, elated with joy at his success.

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The person to whom this valuable bull, and the greatest part of the oxen, slaughtered thro' mistake, belonged, was an eminent Quaker of great power and influence, by name Ezekiel Soady. He had forgot one of the original tenets of his sect, namely, when his cloak was taken away, to give his coat also; the Indians killed his bull, and took away his pizzle; but he did not offer them his cows to serve in a similar manner. One tenet he maintained literally in all its force, namely, never to fight himself; but, for all that, he was not a man of peace in the true sense of the word; rather than suffer the least loss, he would have set the whole world in combustion, provided he himself might be only a spectator, either to repair or avenge it. Enraged at the loss of his favourite bull, he employed all his emissaries, power, and credit, to incite the Pensylvanians to commence hostilities against the Indians. He was successful, war was declared against them in form, and the Indians took up the hatchet in their turn. Without enquiring who the particular Indians were who committed the outrage, they fell upon the Chickesaws, the nation nearest to them, who were entirely innocent, and knew nothing of the matter. A good many
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women and children amongst the English were scalped and tomakawked, and among the rest the Quaker's wife, he himself having previously taken care to secure his own person in Philadelphia; and the nation of the Chickesaws was almost entirely destroyed. I shall not give any particulars of this bloody war, seeing that Tsonnonthouan, though the primary occasion of it, was not himself personally concerned in it. But I cannot help making one reflection on what minute and unconnected circumstances roll the most important events of this world. Had Tsonnonthouan been able to consummate his marriage the first night, or had he dreamed of any other thing than a bull's pizzle for a new manitou, the Quakers might have been still enjoying their wives and children in peace, and the Chickesaws might still have been a flourishing nation. I question much if the late troubles in Germany did not at least remotely arise from the same cause; had a certain great man been ever able to consummate his marriage, or to take those diversifements with the fair sex, so innocent in a person of his station; he would not, in all probability, have taken so much delight as he appears

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to do, in the toils of ambition, and the horrors of war and bloodshed.

But to return to Tsonnonthouan; he had no sooner come back, than he put his manitou, which was by this time perfectly hard and dry, into the hands of Sasteratfi for the uses mentioned in his dream. Her character, and even life, depending on the success of the experiment, she applied it so eagerly and dexterously, that an effusion of blood soon followed, upon which Tsonnonthouan called out to leave off, and forthwith consummated the marriage, as he said, amidst the most copious tokens of virginity. Certain it is, that next morning, when Doctor Chikamichabou, with his brother divines and the physicians, made the necessary search, they found no deficiency, but, on the contrary, the greatest plenty of those tokens. Every one was satisfied, and both Tsonnonthouan and Sasteratfi were heartily congratulated on this fortunate event by all but Doctor Chikamichabou, who not being able to digest Sasteratfi's obstinate refusal to submit to the inspection, entertained some doubts of the genuineness of the tokens, and had he expected to have been supported, would have set on foot an enquiry from
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which of the pizzles they proceeded, whether from the bull's or Tsonnonthouan's. But finding every one unanimous in believing them genuine, he wisely concealed his suspicion, and never mentioned it to any one but a particular friend, a brother clergyman, who afterwards told it to Tsonnonthouan, from whom I had this anecdote. When he related it to me, he expressed the greatest acrimony against Doctor Chikamichabou in particular, and indeed, all clergymen, or jugglers, as he called them, in general, saying, they were a strange set of men, who wanted people, under the severest penalties, to repose an implicit faith in all their juggling and leger-de-main tricks; and, at the same time, constantly suspected juggling and leger-de-main in others. From this expression, and the bitterness of his invective, I could not help imagining there was some foundation for the doctor's suspicion, especially as I knew Tsonnonthouan to be a person not over solicitous about virtue either in a wife or a mistress. I rallied him upon it, and at the same time put the question pretty home to him; he took my raillery in good part, as he always did, but gave an evasive answer, a thing not usual with

him; for which reason I own, Sasteratsi's virginity, at least the genuineness of its tokens, remains a problem with me, as well as it was with Doctor Chikamichabou.

C H A P. VI.

Sasteratsi is disgusted with Tsonnonthouan's manitou. She endeavours to prevail on him to change it, but in vain. She contracts a very extraordinary distemper. Tsonnonthouan attempts to cure it by flagellation, but is unsuccessful. He applies to the reverend Doctor Chikamichabou. By the doctor's advice he throws away the bull's pizzle. He takes a beaver's skin for his new manitou. Sasteratsi is cured. She becomes pregnant, and is brought to bed of a son. Tsonnonthouan lies-in in her stead.

T SONNONTHOUAN and Sasteratsi lived for a time in great amity and concord. They mutually seemed to like one another's way equally well, which, after all that some people say of love, beauty, friendship, love mellowed into friendship, conformity of sentiments, &c. &c. is the firmest and securest bond
of

of conjugal affection. The only difference that ever happened betwixt them, which, however, did not proceed to extremity, was occasioned by the manitou. Tsonnonthouan imagining that the resurrection, if I may so call it, of his vigour, and consequently his present state of felicity, was owing to the efficacy of the bull's pizzle, was, in consequence, extremely fond of it, and paid it a most constant and devout adoration. Indeed, if we give credit to what is reported of the methods which some ancient, grave, and reverend gentlemen are said to use, in order, as an ingenious poet phrases it,

To rouse the Venus loit'ring in their veins,

perhaps Tsonnonthouan's conjecture may appear to be not altogether without foundation. Be this as it will, whether Sasteratfi's extreme delicacy was offended at the sight of so monstrous a weapon dangling about Tsonnonthouan's neck, or whether from thence she formed comparisons disadvantageous to her husband, and it raised her imaginations higher than she found them answered in practice, I shall not pretend to say, but she took every opportunity that offered to persuade

Tsonnonthouan to discard his present manitou. All her solicitations were, however, fruitless; for, as I mentioned above, he was extremely attached to it. At last, his opposition, for such is the nature of woman, only inciting her the more to perseverance, she fell upon a very uncommon expedient to get rid of this odious manitou. She pretended to be seized with a convulsive motion in her limbs, of such a nature, that instead of answering the impulses of her will, they were forcibly impelled to a quite contrary and retrograde motion. For instance, when she wanted to raise her hand to her head, she said it was forcibly pinned down to her side; when she intended to put her right foot foremost, it was driven backwards, and her left was advanced in its stead; but the most perplexing symptom of all was, that when she wanted to spread her legs, and to keep them asunder, they were fastened so strongly together, nay, locked over one another, in such a manner, that it exceeded all the strength of Tsonnonthouan to separate or disengage them. How disagreeable, how perplexing, how irksome an affair this must be to a young, vigorous, and newly married bridegroom, who

who was extremely fond of his wife, I leave to be conceived by those, if any such there are, whose wives or mistresses have, at any time, laboured under the same distemper. Tsonnonthouan verily believed his Sasteratsi was bewitched, and that this new embarrassment proceeded from the resentment of the spirit of the bear he had killed in her defence, never dreaming of the resentment of the spirit of the bull he had slaughtered to get his present manitou; for the Indians have no dread of any spirits but of the prisoners of war they burn, or of the bears and elks they kill in hunting. Reflecting that a certain operation, performed upon himself by his own manitou, had entirely cured him of his complaint, he concluded, that the same operation, performed upon Sasteratsi with the same instrument, would be attended with the like good consequences. Therefore he employed all his eloquence, with the gifts of which he was blessed in a wonderful manner, to persuade Sasteratsi to submit to the flagellation quietly and peaceably. But his arguments, though enforced with all possible energy, were equally ineffectual, as when he wanted to prevail on her to comply with a private

apprehension. In a word, she would by no means hear of the expedient. Tsonnonthouan had the same opinion of the flagellation that he formerly entertained of the apprehension, and finding all his remonstrances to no purpose, and believing it would be equally effectual if performed without, as with her consent, determined to take his measures accordingly. One night, therefore, after he had employed all his strength in vain to overcome the convulsive contraction of her limbs, he suddenly rose up, and seizing his manitou by one end, gave Sasteratsi two or three severe straps with the other. This produced the effect he expected, but not in the manner he desired. She sprung up, and scratched his face in so terrible a manner that the blood followed, and the ridges made by her nails, in his nose and cheeks, were plainly visible for several days; at the same time twisting her hand in the rope by which the manitou was tied to his neck, she strained it so tight, that Tsonnonthouan, in imminent danger of being strangled, called out for quarter, which Sasteratsi would by no means grant, unless he promised to throw away the pizzle, and chuse another manitou. Tsonnonthouan, tho'

gasping

gasping for breath, obstinately refused this; but swore, and confirmed his oath by attesting the manitou, that he would never make use of it in the manner he had just now been doing, and which had so greatly offended her. Sasteratsi seemingly contented with this, lay quietly down again; but Tsonnonthouan, on making application, found her still seized with the convulsive contraction of her limbs as before, and made no farther effort to disengage them. On the contrary, anxiety at the unsuccessful issue of this adventure, the pain of his scratches, and above all, uneasiness at being so baffled and disappointed, kept him without a wink of sleep the whole night.

Early the next morning, finding no other resource, though with great reluctance, he consulted Doctor Chikamichabou. The doctor and he had once been very good friends; but the doctor's late behaviour at the examination into Sasteratsi's tokens of virginity, and his insisting so strenuously on her submitting to the inspection, had greatly alienated Tsonnonthouan's affections from him. However, the necessity of his affairs obliged him to have recourse to his advice, his aversion to this measure being overcome

by his imagining that Sasteratfi's distemper proceeded from the same origin with his own, namely, the resentment of the bear's spirit, and that as Chikamichabou's advice had been serviceable in his own case, he expected the same good consequences in Sasteratfi's. He gave the reverend doctor a very circumstantial detail of the whole affair, to which he listened with great attention and gravity. Having fully heard and maturely considered the case, he made answer, that as the symptom which gave Tsonnonthouan the greatest uneasiness, and of which he most earnestly wished to relieve her, was the convulsive fastening and locking together of her legs when he wanted to separate and disengage them, it was necessary to know whether this convulsive fastening was universal, or only seized her in the presence of Tsonnonthouan himself; therefore he prescribed a change of bedfellow to Sasteratfi, and at the same time recommended himself as the bedfellow, offering to Tsonnonthouan, if he chose it, or if he was afraid any thing indecent might happen between him and his patient, to be present during the whole time; though he also insinuated it would be better if he was alone with her, as then

he

he could form a better judgment, as well of the nature and symptoms, as cure, of the disease complained of.

Tsonnonthouan, who had little jealous delicacy or sensibility in his composition, and indifferent about the means, only wished for the cure of Sasteratsi, very readily gave his consent that Chikamichabou should be her bedfellow the ensuing night, and even insisted that he himself should be all the time in the doctor's cabin. Accordingly Chikamichabou passed the following night with Sasteratsi all alone in the cabin of her husband; but whether she continued to be afflicted with this convulsive fastening of her limbs, or the strength and address of Chikamichabou were able to overcome it, I was never able to learn. All I know for a certainty is, that next day Doctor Chikamichabou told Tsonnonthouan, that Sasteratsi would never be cured of her distemper, while he continued to worship his present manitou the bull's pizzle; therefore he advised him to throw it away, and for a new manitou he prescribed to him a beaver's skin, and ordered to rub it gently along Sasteratsi's thighs in the course of the muscles, called by anatomists *adductores femorum*, but by the Indians the *guards of virginity*, saying, that by its softness and smoothness it would re-

move that irritation which occasioned the convulsive fastening together of her limbs. In this case Chikamichabou, tho' properly, and by profession only a clergyman, both acted and spoke as a physician; a thing not unusual among the Indians, as will appear from several instances in the following history. Indeed, their jugglers, for that is the name they give to their own clergymen, as well as to all others of different nations, give their advice promiscuously both in spiritual and corporeal disorders; whereas their quacks, for their language affords no other appellation for physicians, never meddle with any thing but what relates to the body alone.

Though Tsonnonthouan had so extreme an attachment to his bull's pizzle, and though he had hitherto retained it at the hazard of his life, refusing to part with it when Sasteratsi had almost throttled him; yet, no sooner had Doctor Chikamichabou recommended another manitou to him, than he threw it away without any farther concern, and there being plenty of beaver at that time in the canton, was provided with the new manitou before the evening. He complied punctually with the reverend doctor's prescription, which produced all the effect the most

most sanguine hope could suggest. So soon as the prescribed application was made of the smooth and sleek beaver's skin, the convulsive contraction of Sateratsi's legs disappeared entirely, and they became pliant as usual to the impulses both of her own will and of Tsonnonthouan's. She grew immediately pregnant, and in the due course of time was delivered of a son, who, as he grew up, turned out to be every way worthy of such a father. He is now in London, where he has resided for some years, his father having committed him to my charge, in order that he might see and be acquainted with men and manners. He lodges at Mrs. Ferrel's, in Newport-street, Broad Saint Giles's, having refused an apartment in my house, which I offered him, not from any apprehension of being troublesome to me and my wife, for he knows he would be welcome to us both, as well on his own as his father's account; but because, from the manners of the inhabitants of that neighbourhood, particularly from their great love of gin and brandy, he thinks himself still at home, and amongst his own countrymen. Notwithstanding his natural attachment to this and such like precincts, he makes continual excursions
to

to all parts of the metropolis, as well as to the country, and he communicates his remarks and observations in a regular series of letters to Tsonnonthouan his father, from whom he has received several instructions with respect to his conduct in this, to him, strange and foreign land. I am indulged with copies of this whole correspondence; and I can venture to say, that if it were communicated to the public, it would prove equally entertaining with many which have been very favourably received.

Sasteratfi immediately upon her delivery went to bathe in the nearest river, and then went about her business as formerly. Tsonnonthouan lay down on her mat, and acted the groaning wife in her stead, which he did to great perfection. He was constantly visited by all the old matrons in the canton. He was fed upon the greatest delicacies which could be procured, or that the Indian cookery affords, such as sagamitty with candles and bear-broth, and he had a continual and plentiful supply of brandy, both for his own use and that of his visitors. At last, when his month was up, as the phrase is, he arose, and also went about his business as usual.

CHAP.

C H A P. VII.

Tsonnonthouan, while Sasteratsi is suckling her young son, sets out upon a hunting expedition. In his voyage through lake Michigan, he and his companions meeting with a violent storm, throw away their manitous. After their landing they chuse new ones. Tsonnonthouan's happens to be a buffalo's hide. Being pursued by a herd of buffaloes, he takes shelter on the top of a tree; from whence, by the assistance of his manitou, he attempts to fly through the air. The sequel and consequences of that adventure.

LUXURY and effeminacy have not, as yet, come to such a height amongst the Indians, that any of their married ladies, be they of what eminence and distinction soever, are above the maternal duty of suckling their own children. When they hear of our custom of hiring strange women to perform that office, or of bringing them up by hand, they call it unnatural and barbarous; and, as an argument to prove that it is so, they say that the great manitou, who, according to
some

some nations, is a hare, according to others a beaver, did not create two women, one to bring forth, and another to nurse, a child. Nay, on the contrary, in some cantons, they think the mother's milk so essential to the infants, that they utterly desert or put to death those whose mothers happen to die before they are weaned, imagining that they cannot possibly be reared up without. This, no doubt, is cruelty to the highest degree, but it has its rise from an excess of tenderness. It is owing, I suppose, to the same principle, that another custom, still more extraordinary, has become so universally prevalent among the natives of North America. The Indian women never wean their children till they are three years old, during all which time their husbands are not suffered to come near them, and they have no matrimonial commerce together. Some people, with good appearance of truth, alledge this custom as one cause of the great thinness of inhabitants in that immense continent, lying in the most healthy and prolific latitudes. Be this as it will, it is probable that a regard for those already born, an opinion that a woman while she is a nurse, cohabiting with her husband, might spoil or dry up her milk, and consequently

consequently endanger the health of the child, gave rise to the usage itself. But such is the perversion and corruption of human nature, owing, undoubtedly, to the original sin and fall of our first parents from that happy state of innocence wherein they were created, that though this custom is still maintained in all its primitive force, yet the reason of its institution is entirely forgotten and disregarded; nay, it has even given birth to a depravation of manners unknown and unheard of amongst other nations. A married couple amongst the Indians, who had been known to cohabit or have any intercourse together while the wife was a nurse, or sooner than three years after her delivery, would have been held as infamous and detestable, and expelled from all society; at the same time the husband might keep company with as many mistresses, and the wife entertain as many gallants as they thought fit, without the least notice being taken of it, or the smallest reproach to the character of either; and I have been told that this corruption is no where so common as among the Roundheads.

Tsonnonthouan was, however, an exception; so far from being contaminated by the bad example of his countrymen,
perhaps

perhaps dreading he might not have fortitude to resist the temptation of falling into intrigue ; perhaps, too, not caring to be witness to the gallantries of Sasterath, should she happen to be so inclined, he determined to absent himself from his native country, until, without controul or restraint, he might converse as formerly with the dear object of his ardent vows, and tender affections. For this purpose, and that he might employ his time beneficially in the meanwhile, he proposed to his countrymen a hunting-match against the beaver, which he knew would be the most profitable. He soon met with a sufficient number to join him. When every thing was settled, a fast was appointed according to custom, which was rigidly observed. That being over, Tsonnonthouan, who was the chief, having proposed the match, gave an entertainment to all who had enlisted in the party, at which they all ate most voraciously, except Tsonnonthouan himself, who ate nothing ; but spent the time in dancing and singing, and rehearsing his own mighty exploits in hunting. The adventure of the bull, whereby he procured his ~~last~~ manitou, was not forgotten ; but the atchievement which he most insisted on, and which he
sung

fung with such a lively rapture and poetical enthusiasm, that it failed not to catch and communicate itself to all his hearers, was his victory over the bear. No circumstance of this ever memorable, single combat was omitted in his copious and tuneful measures. The bear's attack upon Sasteratfi, his own interposition, the various rolls and tumbles he gave and received from the bear, Diggory Bunce's behaviour, his standing by, encouraging both parties, and seeing fair play during the engagement, were all celebrated and expatiated upon at great length. At last, the festival and the song being at an end, the hunters retired to their rest, and early next morning set out on their expedition.

They soon arrived at the places proper for hunting the beaver, where they continued all the season, and met with very good success. They carried their furs, when the hunting was over, to the French post at Michillimakinac; they came to a fine market, and had large returns in brandy, blankets, tobacco, vermillion, and such other commodities as are in request amongst the Indians.

Leaving Michillimakinac, after having finished their business, they took their
passage

passage over lake Michigan, in a large bark canoe, loaden with the returns of their merchandize. When they were within about two leagues of the opposite shore a furious tempest arose, the waters swelled up in billows like unto mountains, and the ocean itself scarce ever appeared, even in a hurricane, under a more violent agitation. Tsonnonthouan was at the helm, he was sensible of his danger, but he steered and paddled with great composure and dexterity, constantly turning the bow of the canoe to the rushing wave which threatened to overwhelm it, so that she mounted aloft and rose upon its back with safety. His fellow Indians, who were all Roundheads, were not idle, they paddled with all their might in order to make the nearest shore, and escape the impending danger. But their strength beginning to fail, at last they had recourse to their manitous, with which divinities every one, as well as Tsonnonthouan, was provided; they prayed, invoked, and threatened by turns; but all was in vain, the fury of the storm still encreased, and they began to be in imminent fear of their lives. Every one of the Indians had his dog along with him, and at once, all, as

if by one consent, threw their dogs overboard as a sacrifice to Michabou, the god of the waters, who, they imagined, was angry with them; crying out, at the same time, "Dost thou want blood? Gorge thyself with these dogs; sure this will satisfy thee." Finding this expedient ineffectual, they disburthened their canoe of its cargo, they tossed into the waters all their blankets, the greatest part of their guns and ammunition, as well as some of their brandy, after taking a hearty dram each, reserving still a considerable portion of it; for an Indian had rather be without life than without brandy.

Michabou, the great manitou of the waters, regardless of the dogs, and unappeased with the brandy and the blankets which were now sacrificed to mitigate his choler, did not as yet cause the fury of the waves to abate. The Indians again had recourse to their manitous; they prayed, they wept, they besought, and they invoked; but finding it was all to no purpose, at length they threw them overboard. Tsonnonthouan was the last who performed this ceremony, for he was yet somewhat unwilling to part with his manitou, imagining that to
it

it he had been indebted for the cure of that spasm which affected Sasteratfi's limbs in so extraordinary a manner. At last he arose, and unloosing the beaver's skin from his neck, he pronounced the following words. " O ungrateful beaver's skin! O cruel and hard-hearted manitou! to whom I have paid for so long a time a constant worship, and a sincere adoration, whom I should never have forsaken hadst thou not forsaken me the first: thou hast now deserted me, and left me helpless and un-aided in this my hour of danger and distress. But go, henceforth I throw thee off; be a manitou to whomsoever thou pleasest, or be no manitou at all, thou shalt never more be manitou to me." So saying, with great indignation, he tost the beaver's skin into the lake.

Scarcely had he done this when the tempest began insensibly to abate, and the fury of the billows to subside: the Indians took advantage of this interval; they paddled with all their might, and, though with much difficulty, got into the mouth of a small creek, where they anchored in safety, and went on shore to take their rest. Whether this sudden and
critical

critical alteration of the weather proceeded from throwing the manitous overboard, particularly Tsonnonthouan's, I shall not pretend to determine. I leave the disquisition of this intricate question to the wise and accurate philosophers of this the most enlightened of all ages, and to those who are learned in the secrets of nature, and can penetrate into the hidden and wonderful operations of Providence. All I take upon me, is, to vouch for the fact, which I had from Tsonnonthouan's own mouth, whom I know, by long experience, to be a man of unimpeached veracity. Tsonnonthouan himself was indeed, at that time, of opinion, that the subsiding of the tempest, and consequently their safety, was entirely owing to his tossing the beaver's tail overboard. He told me, that for some time before this accident happened, though he had religiously performed all the ceremonies enjoined, and done all in his power to appease the spirit of the beaver, when he went a hunting that animal, as well as never omitted paying his evening and morning orisons to the beaver's tail, yet that he had observed he had been much less successful in the end of the hunting season than in the beginning, which he imputed

imputed to his manitou's being offended at the devastation he had committed on the species; and that, in order to be revenged, he had raised this tempest, the fatal effects of which he had prevented, by throwing it into the lake, as has been already narrated. These, I say, were Tsonnonthouan's sentiments at the time; but as he has since altered his opinion with respect to this, as well as many other articles, I know not, nor, indeed, can I advise others, what stress to lay upon his authority in this case, which otherwise ought to have been, beyond all question, very great.

When I had the above-mentioned conversation with Tsonnonthouan, he was under my care for a broken leg, which he had gotten by attempting to fly through the air, in order to make his escape from a herd of buffaloes at that time in pursuit of him. His manitou happened at that time to be a buffalo's hide, and he took occasion from this circumstance to mention how unfortunate he had been in the choice of his manitous. “ For my first
 “ manitou, said he, I had a bear's paw,
 “ and then I had a single combat with a
 “ bear, wherein I should certainly have
 “ been worsted, through the bad offices
 of

“ of my manitou, the paw, had it not
 “ been for the brandy bottle, which, as
 “ it well deserved, became my next ma-
 “ nitou. After that, when I hunted the
 “ beavers, a beaver’s skin was my mani-
 “ tou, who would have drowned me if I
 “ had not thrown him away in the very
 “ crisis of time. And lately, when I
 “ hunted the buffaloes, my manitou was
 “ a buffalo’s hide, who, you see, has
 “ broke my leg; but I hope better for-
 “ tune from my present manitou, who,
 “ you know, is a red rag, and who being
 “ the part of no beast whatsoever, I do
 “ not apprehend he will assist or revenge
 “ the quarrel of any beast against me,
 “ unless it may be an English warrior,
 “ (meaning a soldier) for you tell me he
 “ has formerly been the seat of one of
 “ their breeches.” Indeed it certainly
 was so from its shape and appearance :
 however, Tsonnonthouan was not disap-
 pointed in his expectation, for this red
 rag proved to be one of the most propi-
 tious and successful of all his manitous,
 though he afterwards deserted him, but for
 no adequate or sufficient reason, so that I
 cannot entirely acquit him both of caprice
 and ingratitude with respect to that mani-
 tou, as will fully appear in the sequel.

Tsonnonthouan and his company had now got safe ashore, they were past all danger from the winds and waves, but were, notwithstanding, in a very uncomfortable situation, both with respect to body and mind. They had lost all their cargo, that which had cost them so many painful travels, fatigues, watchings and fastings, to acquire: should they return home to their native country, the canton of the Roundheads, they had not so much as a blanket wherewith to cover the nakedness of their beloved wives or honoured mothers, nor, by the time they arrived there, would they have a bottle of brandy to comfort the hearts of their aged fathers. This consideration gave prodigious uneasiness to Tsonnonthouan in particular, who was the most affectionate of husbands, and the most dutiful of sons. Therefore, by his advice, they resolved to defer their journey homewards till they had met with better success, and had retrieved their affairs by some more fortunate adventure.

But this was not all they had to trouble them; there is no nation amongst the Indians so pious and so religious as the Roundheads, and so devoted to the worship of the gods or manitous; in short, they do not care to stir abroad, or undertake

take any affair whatsoever, without a manitou hanging about their neck. But the sun was now set, and a total darkness had overspread the face of the heavens, which was only interrupted by transient flashes of lightening that encreased the terror, as they discovered the horrors of the surrounding scene; the rains fell, the thunder grumbled, and the winds resumed their former violence, whilst the howlings of the wild beasts, the crackling of the trees in the forests, the roaring of the torrents that fell from the hills, and the dashing of the waves upon the shore, made, all together, such a dreadful noise as must have stunned and alarmed any mind whatsoever that was not uncommonly fortified with philosophy, or, what is better, supported by religion. What then must have been the situation of Tsonnonthouan and his friends, ignorant as they were of philosophy, and destitute, at present, of manitous? How weak, and how helpless a being is man, when he has himself alone to depend on, without the aid, protection, and guidance of a superior Being! The Indians were at present in this situation; but their situation was, however, somewhat particular. They had no gods at all; yet, for ought they knew to the contrary, their gods

might have been lying amongst their feet; but it was so impenetrably dark that they could not see to stoop and pick them up. Besides, another misfortune attended them, though the moon and stars had afforded sufficient light to distinguish any sticks, stones, horns, or rags, which they might have chosen for their manitous; yet such ceremonies were required for the investiture and installation of the said sticks, &c. into the office of manitous or guardian gods, that it was evident they could not at present avail themselves of any such protection. In the first place, when an Indian wants a manitou, he must either have it revealed to him in a dream, what particular thing he is to chuse for a manitou; or else, if the resource of dreams fails him, the first thing he sees in the morning after sun-rise, if convenient for the purpose, is of necessity to be installed into that office; or, in the second place, if he has a manitou, and for any reason is resolved to discard it, he is obliged, before he does so, to pitch upon that particular thing, whatever it may be, which he is to worship in its stead. Now it must be remembered that Tsonnonthouan and his friends were in such circumstances, when they threw away their last manitous, that they

they could not fix upon any others to succeed them. And all of them being really of a very pious and religious turn of mind, they could not, thus situated, go to rest with any tolerable degree of composure or tranquillity ; but necessity at last obliging them, they betook themselves to their repose, comforting themselves as well as they could with the hopes of being relieved against next morning from their present distresses by the medium of dreams. But whether it was occasioned by the terror they had been in, the fatigues they had undergone, or the quantity of brandy they had drunk, I know not ; yet, certain it is, they slept so profoundly, that next morning when they awoke, not one of them could recollect the smallest traces of any dream, or vision, whereby they might be directed in the choice of their future manitous. It was lucky, however, that they happened all, except Tsonnonthouan, to open their eyes before the sun had risen ; otherwise they would have been obliged to pass the next day, and the succeeding night, without the protection of any divinities. How alarming a circumstance this must have proved to persons of their serious and religious disposition, I leave to the pious and well disposed Christian reader.

der, making the case his own to determine. It was with infinite joy they perceived at their awaking, day was only just beginning to dawn. By means of some gunpowder and their muskets, they kindled a fire, with which they lighted their pipes, and then waited with impatience for the appearance of the sun. As soon as that glorious luminary arose, they puffed the smoke of their tobacco towards him by way of an offering, and then threw about their eyes in quest of their future manitous. One pitched upon a stone, another upon a stick, and so on; in short, upon any thing they first saw, which they could conveniently hang about their necks. And thus they were all very soon provided for, excepting Tsonnonthouan alone, who, amidst the care of their own religious concerns, they had entirely forgotten. He, having either been longer of closing his eyes, or else having drunk more brandy than the rest, had overslept himself, and did not awake till all was over, and there was then no remedy for the remainder of the day and the succeeding night. It is almost impossible to describe the agitation of his mind, and even the despair he was seized with, when he saw that he must remain so long without a manitou. The
good

good fortune of his comrades, who were already supplied, contributed not a little to encrease his trouble. They proposed to go immediately a hunting the buffaloes, with which animals the neighbouring meadows and plains abounded; and they would fain have prevailed on Tsonnonthouan to accompany them, telling him, that, for one day at least, he might safely trust himself to the protection of their manitous; but Tsonnonthouan positively refused, declaring his resolution not to stir from the place where he now was, nor to undertake any one thing whatsoever, without a manitou of his own. Knowing the tenderness of their own consciences in this article, they insisted no farther, but went upon their intended hunting expedition, leaving him to his private meditations.

The only comfort Tsonnonthouan had now remaining, was some brandy saved out of the late shipwreck of his fortunes. A brandy bottle was, indeed, no longer his manitou; for I have already related on what occasion he adopted it in that capacity, and how he came afterwards to reject it; but it was still his constant companion, and he continued to consult it as often as ever he prayed to it while it

was his manitou. In the present emergency his consultations were so frequent and assiduous, that he was not long in arriving at the highest pitch of happiness an Indian is capable of, namely, a state of perfect intoxication, and when his companions returned from their hunting, wherein they had been pretty successful, they found him lying immersed in a profound sleep. They did not chuse to disturb him, but fell a drinking and eating as is usual with Indians, and then betook themselves to their own repose. Tson-nonthouan awoke as soon as the fumes of the brandy were evaporated; and having gone to rest pretty early, he was happy to find it was before sun-rise, or, indeed, any of the rest were stirring. Having lighted his pipe, he waited with great patience till day-break, then making the usual offering of tobacco-smoke to the sun, the first thing he saw was the hide and horns of a buffaloe which had been killed the day before, and belonged to one of his companions, Tomochichi, son to Onanguice the Roundheaded physician, who had attended him during his illness, and had prescribed the apprehension of Sasteratsi for a remedy. He pitched upon this for his manitou, and by that act appropriated it to himself.

Tomochichi,

Tomochichi, the owner, was extremely vexed to see himself thus deprived of the fruit of his hunting; but he durst not openly reclaim it, for the election of a manitou is a thing sacred among the Indians, and had it been solid gold it must have shared the same fate: However, he endeavoured to persuade Tsonnonthouan to be contented with one of the horns, telling him, that the whole hide would be too heavy and cumbersome a divinity to carry about his neck; but Tsonnonthouan made answer, whether, as is said of Homer, he had seen the sacred Writings, I know not, "That the yoke of a manitou was easy, and its burthen light." He now proceeded to accouter himself; the hide being suspended at his neck, hung over his back, reaching down to his heels, and the two horns stood close to each cheek, protuberant over his shoulders, and in a direction parallel to the horizon, so that at a distance he might very readily have been mistaken for a buffalo himself. It is certain, that, altogether, he made a strange grotesque appearance; and it is much to be questioned if the delicate-minded Sasterassi would not have been as much disgusted with his present manitou, as she had been with his late one, the bull's pizzle; but by good

fortune she never saw him in this pickle.

Tsonnonthouan's mind was now somewhat more at ease, at least with respect to religion, which is justly reckoned by all the sober part of mankind, the only important and interesting business in this transitory life. But though his spiritual concerns were adjusted entirely to his satisfaction, the reflections which the present situation of his temporal affairs necessarily occasioned, gave him, at times, great uneasiness. By means of the late storm on lake Michigan, he had lost all his effects, excepting his gun, some ammunition, one blanket, and a few bottles of brandy, which last, together with his manitou the buffaloe's hide, were now his only solaces in his affliction. But the brandy, he had the mortification to foresee, would not last him long at the rate he made use of it, in order to support and recruit his flagging spirits, so that he must soon be reduced to the necessity of reposing his hope and his trust in the manitou alone. Hope, however, had not altogether deserted him, and he still flattered himself he should be enabled to return with riches and credit to his native country, at least as soon as Sasteratsi could,
with

with any regard to her reputation, admit of his company. Besides, the natural warmth and enthusiastic turn of his imagination, which always led him to expect the most fortunate events from every occurrence, rendered him extremely well pleased with the choice of this new manitou. Forgetting on what account he had thrown away his late one, he fancied, as he must now be employed in hunting the buffaloes, that the election of one of their hides for a new one was a lucky circumstance, not in the least doubting but the constant and devout adoration he resolved to pay it, would, at all times, procure its mediation and intercession to appease the spirits of those buffaloes he might kill, as also make his hunting more successful. This notion, together with the prepossession he always had for a new manitou, gave rise to two adventures; the catastrophe of one was somewhat comical, and of the other, very near being extremely tragical.

One morning when he was hunting the buffaloe as usual, having separated accidentally from his companions, he saw a large herd of those animals grazing in a meadow about three or four miles from lake Michigan. Perceiving them at a

great distance, he took care to get to leeward of them, and then continued creeping with great caution, on all four, till he should get within shot of them. But, unluckily, the wind happened to change in the mean time, and blow in such a direction, that he was now to windward of them, by which means, those animals, whose sense of smelling is extremely acute, immediately got scent of him. It was now the beginning of their rutting time, when those beasts, like all others, are extremely furious and dangerous to encounter with; in consequence whereof, they had no sooner smelt Tsonnonthouan out, than they ran at him, bellowing and roaring in a hideous manner. Tsonnonthouan knew the nature of the animal, and was very sensible of his danger. He invoked his divinity, the hide, but all in vain; for the buffaloes still continued their furious progress. He saw that nothing could save him but flight, to which at last he betook himself, but was a good deal retarded in his course by the bulk and weight of the divinity dangling at his heels. Had he not been extremely nimble and active, he must have fallen a sacrifice to the fury of his pursuers; he had, with much difficulty, just clambered up a very lofty tree, when

when the buffaloes arrived at the foot of it, and surrounding it, continued roaring and bellowing, tearing the ground with their hoofs, and pushing with their horns in such a terrible manner, that Tsonnon-thouan apprehended the tree would be shaken to its foundations, and thereby fall to the ground. He took his resolution on the sudden; he perceived the banks of the lake Michigan, where he and his companions had erected a few temporary huts for their conveniency, at the distance of two or three miles; thither he wished to be transported, in order to be in a place of safety from the rage and fury of his enemies. The moment he conceived this thought, he addressed his manitou in the following manner: " O manitou, in thee
 " do I repose my trust; without thy saving
 " help and protection I am as nothing;
 " desert me not in this my hour of deep distress; thou seest the rage and fury of mine
 " enemies; save me, and deliver me from
 " those who pursue and persecute me;
 " born up by thy favour, convey me
 " through the air to the banks of the
 " lake, in safety, among my brethren,
 " and my morning-vows, and evening-
 " prayers, shall ever be paid unto thee."
 Having preferred this prayer, without farther

farther consideration, but with infinite resignation and resolution, he threw himself from the tree in a flying attitude; and so soon as he had recovered his senses from the hurry and confusion into which this extraordinary step had necessarily thrown them, he found himself on the banks of lake Michigan, on the very spot he had pitched upon before his flight from the tree, at a great distance from the buffaloes, and in the midst of his friends and fellow hunters. The first thing he did, which was indeed naturally to be expected from a person of his grateful piety, was to render up a thanksgiving in the devoutest manner to the manitou, for the extraordinary works performed in his favour.

He then gave his companions a most pompous account of all that had befallen him, informing them, how being chased by the buffaloes immediately after his separation from them, which was about sun-rise, he had taken shelter on the top of a tree, from whence, fearing those enraged animals might tear it up by the roots, he had immediately taken flight, having first invoked his manitou, by whose propitious assistance he had flown through the air to the very spot where he had

had desired to be, namely, to that where he now was. The Indians, as will appear in the sequel, were better acquainted than Tsonnonthouan himself with the manner how he came there : it is no wonder, therefore, if they received this extravagant tale with violent marks of impious incredulity. They did not, however, contradict him ; only Tomochichi, Doctor Onanguice's son, well knowing what was the matter with him, and thinking to puzzle and perplex him, and possibly bring him to himself again, by cross questions and examinations, asked him, what had made him so long in his flight from the tree to the banks of the lake ? for, observed he, it is a great deal more than half a day, the sun being now near the west, since you first took your flight from the tree, and you might have walked the distance between that and the lake, at the slowest pace, in a tenth part of the time ? We all know that flying is a much more rapid motion than walking, therefore you must certainly have flown somewhere else, and we should be glad you would inform us where you have been. Having said this ; the young doctor looked stedfastly in his face, waiting for his answer ; but the experiment was not attended

ed with the expected success; for Tson-nonthouan, without betraying the least symptom of doubt or hesitation, immediately replied, " What! said he, appearing in great surprise, is it only half a day since I took my flight from the tree? I thought it had been at least three days and as many nights; but I find that time is quite another thing in the country of souls, from what it is here on earth; one year there is but a day here. You must know, brothers, that the truth is, I did not take my flight directly to the banks of the lake: for finding myself, as soon as I was off the tree, so well supported by the manitou, that I was as buoyant as a bird, and as light as a feather, that I could fly upwards or downwards, to the right hand or to the left, as easily as move my finger, the curiosity took me to go to the country of souls, and see what was doing there among the spirits of our fathers and grandfathers. In my way thither I passed very near the sun, which is somewhat higher than the great mountain at the falls of Niagara, and is a great fire, made of logs of wood, a good deal larger, but not much hotter, than the fires we make at the square when we burn our prisoners of war. Then shaping my course to the northward,

ward, I fell in with the dancers: I sung to them for some time while they were dancing, and then danced with them myself, till I was almost tired. After this, I met with the three hunters, who accosted me very civilly, and intreated me to join with them in hunting the bear. This being a sport you know I am excessively fond of, I very readily complied with their request, and continued the chase a considerable time, till finding it to no purpose, for the bears above are much swifter than these here below, I at last desisted. The hunters, though sufficiently fatigued, could not follow my example, only he who carries the kettle desired me to take care of it for him whilst I staid. I could not refuse his desire, but being impatient to proceed in my flight, restored it very soon to the owner. I then passed by the star without motion †, beyond which I saw a wide extended plain, vastly larger than that where I was lately attacked by my enemies the buffaloes. This proved

† In order that this part of Tsonnonthouan's narrative may be rightly understood, it is necessary to observe, that, according to the astronomy of the Indians, the stars we call the Pleiades are the dancers; the three stars in the tail of the constellation of the Great Bear, are the hunters; the

proved to be the country of souls. The first thing I met with was the bear I killed some time ago in single combat. He came up to me open-mouth'd as before, I stooped to take up in my defence a brandy bottle, which was lying before me, but I could not lay hold of it, for I found it was only the spirit of a bottle. In the same manner the spirit of the bear could not lay hold on me, and I passed on without receiving any damage from him. I now met with the spirit of my grandfather Tsonnonthouan, and the spirits of my other ancestors and relations, men and women. They thought I had been a spirit, and congratulated me on my arrival in the country of souls. They attempted to embrace me, but I did not feel their embraces, neither did I attempt to embrace them, for I had found by experience, that I could not lay hold either of the spirit of the brandy bottle or the spirit of the bear. However, they invited me

the little star accompanying that in the middle, being the kettle he carries, and the remaining stars the Bear itself, which is pursued by the hunters. The polar star they very properly call the star without motion. See *Journal of a Voyage to North America*, by Charlevoix, Vol. II. p. 230.

to a grand festival they were just going to begin; for the spirits of the Indians, as you all know, live in the country of souls, just as they do here on earth. They hunt, they sing, they dance, they eat, they smoke, they drink, and get drunk in the same manner above as they used to do below. They had hunted down the spirit of a bear some time before, and now they had made broth of it for the festival. I eat a great deal of it, but my stomach was not one jot the fuller; and I perceived it was, in like manner, only the spirit or soul of broth. There were also great quantities of tobacco and brandy provided for the entertainment. I followed the example of the spirits of my ancestors, and smoked and drank as I saw them do. But it was all to no purpose, for I smoked only the soul of tobacco, and drank only the soul of brandy; and drink and smoke what I would, so far from being able to get drunk, my heart was not in the least elevated. However, the spirits of my ancestors and relations got all of them drunk as soon as is commonly done here; and then they fell asleep in the usual manner, just as they lay, all together, men, women, and children. Though I could not be said to have either
eaten

eaten or drunken since my first flight from the tree, which I now reckoned was above two days ago ; yet, finding myself neither hungry nor thirsty, I resolved to employ the leisure the drunkenness of the spirits of my ancestors afforded me in viewing the other curiosities, and remarkable things in the country of souls. I had gone a good way with this intention, without meeting any very extraordinary adventure, when having got into that quarter of the country of souls allotted for the residence of the white people, the beasts, and other things belonging to them, I was encountered, and immediately known by the spirits of the oxen and the bull, whom the Catawbas and myself had some time ago slaughtered, in order to get my late manitou the pizzle. They came upon me roaring, bellowing, and tossing their horns in a most hideous manner ; but I was not in the least afraid of them, as well knowing they could do me no hurt. But the great noise they made, alarmed the spirits of the wives and children of the Quakers, who had been scalped and tomahawked, as also the spirits of all the other English, who had been killed in the war between them and the Chickesaws, occasioned by my slaughtering the said bull belonging to the Quaker.

Quaker. They came all about me, and learning from the spirit of the bull that I had been the cause of the war wherein they had lost their lives, they joined in the attack against me, and made a most terrible noise and jabbering. The spirits of the Chickesaws, who had also been slain in the war, came up, declared likewise against me, and increased the tumult. In short, the disturbance, uproar, and confusion in the country of souls became so great and universal, that it awakened the spirits of my ancestors and relations, who were lying dead drunk, and asleep, at an immense distance. They hastened up, being led by the noise to see what was the matter, and finding I was the occasion of all this riot, the spirit of Tsonnonthouan, my grandfather, who was by this time almost quite sober, earnestly beseeched me, in order to restore the wonted peace and tranquillity of the country of souls, to return to earth, and join my companions, who were very anxious about my safety, not knowing what had become of me. I took his advice; and, having invoked the Manitou, set out immediately: I did not now dance with the dancers, or hunt with the hunters, or so much as stop at the sun to warm myself, though I was excessively cold;

cold; but flew in a direct line, and arrived in the twinkling of an eye at this place."

Tsonnonthouan having thus concluded the history of his ascension, and accounted in a very satisfactory manner for the long time he had spent in his flight from the tree to the banks of the lake; the Indians, who had listened all the while with great attention, never so much as once interrupting him, looked first at him, and then at one another. They assuredly thought him mad; nevertheless, they perceived a sort of method in his madness; they had not, indeed, been much surprized at his former speech, and being themselves all addicted to the worship of manitous, and every one of them conscious that they had occasionally preferred as extravagant requests to their own manitous, as they knew Tsonnonthouan had lately done to his, they were sensible if they had been in his circumstances they would, probably, have laboured under the same mistake. But this story of the ascension to the country of souls, was a stroke beyond their reach or comprehension; they greatly admired the extreme readiness, as they thought it, of his invention; but they forbore to contradict him, or ask him any more ques-

tions,

tions, fearing he should give them fresh proofs of his excellence in this quality, especially as they had observed, that, in his narrative, circumstantial as it was, he had left sufficient room for many episodes, and they coolly resolved to leave the discovery of his mistake to time, to accident, and the workings of his own mind; however, notwithstanding all their phlegm and caution, they could not help breaking out into a very long, loud, and universal fit of laughter. Tsonnonthouan, though somewhat chagrined, was not disconcerted; he waited patiently for an intermission, which at last happened, rather from fatigue than satiety of laughing, and then he expressed himself in the following manner. “ Do you doubt my word, or the power of my manitou? If you do, you shall soon be convinced to the contrary. I would immediately fly back again to the country of souls in the presence of you all; but I am afraid my appearance there would occasion a second uproar and riot worse than that which so lately drove me from thence. But I will fly across lake Michigan to Michillimakinac; and, if you will all accompany me in my flight, we can dispose of our wool and hides there to a good advantage. My manitou will carry
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me thither ; you, if you please, may invoke the assistance of your own manitous, but if you doubt their ability, put your trust and confidence in mine ; I shall invoke his assistance for you all, and his power will be found all-sufficient." The Indians, far from receiving this extravagant proposal of Tsonnonthouan's with a continuation of ridicule, were, on the contrary, extremely glad he had made it; they, therefore, pretended to hear it with great seeming applause, and set about an immediate compliance with it.

The reason of this extraordinary behaviour is to be found in the particular disposition of the Indians. There is no nation in the world, not even the French themselves, so polite and complaisant, and at the same time, in many cases, so prudent and sagacious as the Indians. For instance, when they perceive a man strongly possessed with any extravagant conceit of folly or madness, they never contradict him, or pretend to convince him by reason or argument, that he is in the wrong : they are fully satisfied, and, indeed, all the rest of the world ought to be the same by this time, that this is the very worst method they can use, and that it would only serve to rivet him the more firmly

firmly in his wrongheadedness, or, perhaps, give him occasion to invent plausible arguments for it, whereby he might deceive and spread the infection among others; on the contrary, they seem to believe all the madman, or enthusiast, advances; and, if he proposes any trial or experiment, as a test of his truth, they very readily concur in making it, however dangerous it may be, and even appear to have as sanguine hopes of success as the principal himself. If, by the event, he is convinced of his error, they are satisfied, their end is obtained; if not, they leave him in the quiet and peaceable possession of his folly. The truth is, that species of madness wherewith Tsonnonthouan was now possessed, namely, that of believing that his manitou had done, or would do, any miraculous feat whatever, at his request, was very epidemical amongst the Indians, insomuch that they had a particular name for it in their language, very expressive, which cannot be without a very tedious circumlocution translated into ours. There was not one of Tsonnonthouan's present companions but who had been, at one time or other of his life, seized with it more or less; and it has this peculiarity attending it, that every

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man immediately perceives it in another, but is never sensible of it in himself; and this species of madness is not near so contagious amongst them as it is in other nations; it seldom happening that more than one person is infected at the same time, at least, on account of the same manitou; the reason of which seems to be, that every Indian has a particular manitou of his own, who has no concern with any person but himself; and they do not worship one common universal manitou, as is the custom in most other countries. They had also found by long repeated practice and experience, that the method, wherein they now proposed to treat Tsonnonthouan, was not only the best and speediest way of curing the person immediately affected, but also of preventing all possibility of the infection spreading amongst others. What happened in this case, will abundantly shew how prudent and rational their practice is; and the natural and probable consequences of a different behaviour here, will fully evince the frequent absurdity of the conduct of more polished nations in parallel instances. But more of this hereafter.

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As I observed before, the Indians unanimously concurred in Tsonnonthouan's project. They told him, nothing could be more agreeable to them, than to accompany him in his flight to Michillimakinac; but that, as their manitous were neither so powerful nor so propitious as his, they could not expect, by their assistance alone, to be conveyed so far through the air, as over the breadth of lake Michigan; but they declared, as he had already had the experience of his own manitou's dexterity in that airy conveyance, they trusted entirely to that, and were ready to set out with him as soon as he thought proper. Tsonnonthouan hearing this, led them to a high promontory which overhung the waters of the lake, about ten yards above their surface, thinking that would be the most convenient spot from whence to take his flight. As soon as he had made the necessary address to his manitou, he leaped off, the other Indians following his example, who being all prepared for what they knew would happen, fell into the water without receiving any damage, and easily got ashore again. But Tsonnonthouan, who never expected to touch the ground till his arrival at Michillimakinac, was not so fortunate. Trusting the di-

rection of his person entirely to the manitou, that very thing was the cause of his misfortune; for the manitou being very heavy, and not well balanced, occasioned his head to fall undermost and on one side, so that the water being shallow where he fell, one of the manitou's horns stuck fast in the mud, and Tsonnonthouan would have been inevitably drowned, had not his companions run in to his assistance, and dragged him ashore, by this time almost senseless. As soon as he could speak, they asked him in a very taunting, jeering manner, what had made him return so soon from Michillimakinac, what market his wool and his hides had come to? and when he intended to fly thither again? or if, the next time he took a flight, it would be to the country of souls? Tsonnonthouan understood and felt the sarcasm in all its force. Had he been by himself, or in any other circumstances but the present, he would have had no difficulty; as he had hitherto done, he would have thrown the whole blame of his disappointment on the manitou, and consequently would have discarded it and adopted another: But, as things were then situated, he acted precisely as we Christians do in similar instances, who, when

when our prayers and requests do not meet with the wished-for success, constantly impute it to the sins and iniquities of ourselves and neighbours, and not to any failure or inattention in Providence. The truth was, in the present conjuncture, Tsonnonthouan thought himself obliged, in honour and justice, to support the credit of his manitou; and, if we attend to what he said, and give allowance for his prejudices, we shall find he had some appearance of reason on his side. He told his friends, that, indeed, he had been disappointed in his expected flight to Michillimakinac, but that he deserved it, and ought farther to have been punished for his unwarrantable presumption. My manitou, continued he, out of his great goodness, and tender mercy, saved my life, and supported me in my flight from the tree to the banks of lake Michigan. With this I ought to have rested contented, and not presuming on my own merits, and the great favour I stood in with the manitou, wantonly to have attempted a second, and far more distant flight, attended, too, by companions who knew not my manitou; and who, besides, had manitous of their own. All that remains for me is, by prayer and humiliation,

tion, to appease his anger, never to ask a wanton exertion of his power, nor to attempt another flight through the air, but when driven by inevitable necessity, in which case I hope the same benevolent assistance from the manitou as I have to-day experienced. His companions made no direct answer to this speech; they only begged him to return home with them, as the rutting time among the buffaloes being now commenced, it was become dangerous to hunt them any longer. Tson-nonthouan flatly refused to accompany them; for which, I believe, his most cogent reason was, that his young son being still at the breast, he and his beloved wife could not, as yet, hold any conjugal intercourse together, with any credit or reputation to themselves; but he only told his companions, that, as to his part, he was not afraid of the buffaloes, how furious soever they might be, for he had a manitou, who, if he did not protect him, would, at least, enable him to fly from them.

Hearing this, the Indians left him to his own measures, not altogether dissatisfied with the success of their experiment; for though they would have been glad to have cured him of his flying madness altogether,

together, yet they considered it as a matter of no consequence whether he should be trampled to death by the buffaloes, or break his neck in attempting to fly from them; one of which they firmly concluded would be his fate; and, indeed, they were very near finding their conjectures justified by the event.

C H A P. VIII.

The secret of Tsonnontbouan's flight through the air explained, with some conjectures concerning the nature of his ascension to the country of souls. Being again pursued by the buffaloes, in attempting to fly over a precipice, he falls and breaks his leg. He rejects the hide, and chuses a red rag for his manitou. He is cured of the flying madness. Remarks on that event, and the manner of his treatment from the Indians.

IT is now universally allowed amongst us Protestants, no doubt, for wise and cogent reasons, that miracles have for some time ceased. They differ, indeed, about the æra of that event, some placing it sooner, some later; some fixing it at

the end of the third century, when the empire became Christian; others, particularly the famous Dr. Middleton, maintaining that they expired with the Apostles. But the former is reckoned by far the most orthodox opinion, to which I myself rather incline, chiefly because it is supported by that great Colossus of human literature, the right reverend father in God, the lord bishop of Gloucester, who, in his elaborate treatise, entitled Julian, has proved, with a force and acumen of argument peculiar to himself, that, when the apostate emperor undertook to rebuild the temple of Jerusalem, in order to falsify an express prophecy, his works and his workmen were all destroyed by miraculous eruptions of fire and brimstone from the bowels of the earth. After this period, I know not that even this great man allows of miracles, and with him I think all Protestants ought to stop; but it is otherwise with the Roman Catholics, who still pretend to have a perpetual manufactory of miracles, and succession of miracle-mongers in their church.

It is not enough that a historical writer adheres rigidly to truth, as I have hitherto done, and shall continue to do in
this

this work; but that he may obtain the character of veracity, which is of as great consequence as veracity itself, he must adapt his narration, and give such accounts of his facts as are agreeable to the opinions and prejudices of his readers. In order to illustrate this observation, I shall use as an example the flight of Tsonnonthouan from the tree to the banks of lake Michigan, as related in the preceding chapter. The flight, as it is there told, appears to all intents and purposes to be a miracle; now, if this work had been calculated for a Popish meridian, I should either have said no more about it; or, perhaps, because they are somewhat scrupulous of admitting miracles wrought out of the pale of their own church, I should have endeavoured to confirm the reality of it by the following pertinent observations. First, I should have insisted that it was a fact of such a nature that Tsonnonthouan himself could not have been mistaken in it; secondly, that he had no interest in deceiving others; and, lastly, that his companions and fellow-hunters seem plainly to have believed it, and acted in consequence thereof. Such arguments as the above compose the marrow and substance of many an elaborate treatise in

favour of miracles. But as this work is intended chiefly for the perusal of Protestant readers, who admit of no miracles younger than fourteen hundred years of age, and even if they are of a due age, of those only which are wrought on their own side of the question, I am necessarily obliged to strip this flight of Tsonnonthouan's of all its miraculous appearance; ~~and to shew~~ that its ever being reckoned a miracle, was entirely owing, as I am afraid has been the case with many others, to the ignorance and wild enthusiasm of its pretended operator.

The true state of the fact then, as I afterwards learned from one of the hunters who was present at the whole, for Tsonnonthouan was at last so much ashamed of the adventure, that I could never prevail on him to enter upon the subject, was exactly as follows: That day, a little after he happened to be separated from his companions, they heard a great noise of roaring, bellowing, &c. among the buffaloes; suspecting from the nature of the animal what the case might be, they hastened to the place from whence the noise came as fast as they could, in order to get in time to their friend's assistance. As soon as they got out of the forest where
they

they first heard the alarm, they saw a very numerous herd of buffaloes surrounding the roots of a tree, in the midst of a savannah, employed as has been before related, and Tsonnonthouan with his manitou perched on the top of it, in the act of supplicating, as it afterwards appeared, the same manitou; and then on a sudden they observed him to spring forwards with what agility he could, and to fall headlong topsy-turvy among the buffaloes, who immediately dispersed, scampering away, some one way, some another, as fast as they could, scared, as I suppose, by the unexpected appearance of Tsonnonthouan amongst them; as also by the smell of the manitou, which was one of their own hides, and by the rattling noise it made about his shoulders as he fell. As soon as they came up they found Tsonnonthouan lying extended on the ground motionless, and with very small appearances of life about him. They made use of the readiest and most obvious remedies to recover him out of his state of insensibility; they twitched him by the nose, lugged him by the ears, kicked him unmercifully on the breech, and beat him severely on the soles of the feet. But finding all to no purpose, at

last they determined to carry him to the huts they had built on the banks of lake Michigan for their own conveniency during the season, and there to try the last resource practised on such occasions ; and, if that failed of success, then to bury him with all the honours and ceremonies due, and commonly paid to those Indians who die during a hunting expedition. Thither, therefore, they bore him and his manitou with all possible care, and as soon as they got him safe, laid him on the ground, with his face downwards ; then lighting their pipes, filled with tobacco, they blew his intestinal canal as full as it could possibly hold of the hot and irritating smoke of that weed. They continued in this pious, though indelicate office, succeeding and relieving one another as their pipes happened to be expended, corking up the vent with their thumbs in the mean time, that none of the smoke might make its escape, till they found it produced its effect by a violent and salutary explosion, which, however, proved very disagreeable to the face and eyes of him who had the misfortune to be then the operator, and who, by the by, was the very person who gave me this account. New force being thus given to the before languid

languid peristaltic motion of his guts, the other wheels, springs, and cascades, of the complicated animal machine were, by their communication, set a going; evident signs of recovery soon appeared; he first moved one leg, then another, fell a groaning and sighing, and continued now and then exploding, till, in a little time, he started up on his feet as well as ever he was in his life-time; from hence they concluded, having received no bruises, and none of his bones being fractured, that he had chanced to light on the soft hump of one of the buffaloe's backs, which had broke the force of his fall. And now staring wildly about him, seeing no buffaloes near, finding himself in the identical place he wished to be before he launched from the tree, and his prayer to the manitou for that purpose being the last thing he recollected, his wild enthusiastic imagination naturally connected these incidents together, and made him suddenly and obstinately conclude the one to be the cause of the other; hence his devout thanksgiving to the manitou, and all the consequences of his flying madness as already related, from which his companions, by their prudent and complaisant management, cured him in part, though

though not altogether, and then left him to its consequences, not chusing to risque the more dangerous experiment of telling the truth, or using reason and argument, as knowing that in any thing where religion, or a manitou, are concerned, they would only render matters worse, rivetting the person, upon whom they were employed, more firmly in his madness, and making him more obstinate in pursuing its suggestions; as also run the chance of having the madness communicated to others, and, perhaps, the infection spread amongst nations.

Thus, I think, I have given a very probable, consistent, as well as natural, account of Tsonnonthouan's flight from the tree to the banks of the lake. This I have been enabled to do, from my being acquainted with the nature of the Indian manitou-worship, and my fortunately meeting with one who was eye witness of this memorable transaction. But I confess his ascension to the country of souls remaineth still a mystery to me; nor have I been able, notwithstanding all the pains I have taken, to determine whether this ascension was really a vision represented to his distempered brain when he was lying so long in a swoon, or whether

ther it was a sudden effort of his invention, in order to obviate the difficulty started by the young Doctor Tomochichi, of his having spent so much time in taking so short a flight, as that was, from the tree to the lake. The latter is not at all improbable, for there have been many instances of the boldest lying, the profoundest hypocrisy, and the most extravagant enthusiasm, being found united in the same person, in matters of a religious nature. I became acquainted with Tsonnonthouan very soon after this adventure; I was then long in his company, and had the happiness to enjoy several conversations with him, wherein he related many transactions of his life; yet, though so very recent, he never mentioned either his flight or ascension. Tho' this makes for neither side of the question; for he had then got a new manitou, whereof he was extremely fond, and was, besides, excessively disgusted at the last one, which was the buffaloe's hide. I know that, after this, he has mentioned his ascension as a real fact, and has endeavoured to persuade some people, that he had already been actually and bodily in the country of souls. But whether he was then sincere,

cere, or endeavoured to impose on the credulity of others, as had often been done upon his own, must be left to the searcher of hearts, and the tryer of reins. When I asked him about this important transaction, he would not explain himself, or, indeed, enter upon the subject; but he knew with what intention I put the question; it was, besides, late in his life, when he had got other sentiments of things, and had seen his folly in many instances. In short, that in the article of the flight, he was an enthusiast, is beyond all question; but in the article of the ascension, whether he was impostor or enthusiast, I must leave, with many other things of a similar nature, a mystery as I found it.

But it is time to return to the course of our history. Tsonnonthouan being now left to himself, continued to hunt the buffaloes for some time with tolerable success, and without encountering any misfortune. Notwithstanding the great confidence he reposed in his manitou, he took all possible care to get continually to leeward of them, so that they might not have his scent, and to avoid them in herds, meeting them only when single or paired. By this means

means he killed a good number; and though, being rutting time, their flesh was as strong as musk, and consequently good for nothing, their wool and hides were very valuable, and these he deposited in the huts which he and his friends had built some time before on the banks of the lake. But, in spite of all his precaution, one unfortunate day, as he was watching the motions of a male and a female buffaloe, he was unexpectedly surrounded by a whole herd of those enraged animals, who made at him directly. Instead of flying, he was hardly able to walk under the weight of his manitou, yet he made shift to clamber up the slope of a very steep bank, on the other side of which was a high and frightful precipice. Thither the buffaloes pursued him, and it was now even lucky for him he had the notion of flying, for that was the only possible way of saving his life. By leaping the precipice he had a bare chance to escape; if he stayed, he was sure to be torn in pieces, or trampled to death. He had no great reliance at bottom in the flying powers of his manitou, for he had met with no opposition or contradiction, which is the only means of encreasing a man's firmness in any article of faith; yet seeing
he

he had nothing else for it, the enemy being close at his heels, he prayed to the manitou very devoutly, and then made a bold spring over the precipice; he came to the ground with life, indeed, but broke one of his legs in the fall. As soon as he was able, for pain and anguish, he resolved to chuse another manitou, and discard his present one, as it had kept no terms with him, and he was no longer under any obligations of honour to it. Casting his eyes about for that purpose, he fortunately saw, within his reach, a red rag, which he immediately pitched upon; not unmindful of religious duties, even in this extremity of distress, he unloosed the hide from his neck, and pinned the rag to his blanket, where he long wore it in quality of a divinity.

Thus was Tsonnonthouan, at the expence only of a broken leg, so radically and effectually cured of the flying madness, that he never afterwards attempted any thing approaching near to it, unless it was once walking upon the water, of which more hereafter. It may not now be amiss to enquire what the consequences would probably have been, if his fellow hunters had been more sincere, and had not humoured him in his folly. In the first place, had they

they alledged his manitou's want of power to grant such a request, that would have been looked upon as downright atheism and blasphemy. Again, had they reasoned on the improbability or impossibility of the transaction itself, they would have been told that abstract reasonings of that kind could not militate against real matters of fact well attested. Thirdly, Had they maintained that no manitou would violate the laws of nature, except on a sufficient occasion, it would have been answered, that the ways of a manitou are inscrutable, and that it did not become weak-sighted mortals to search and dive into the springs and motives of its actions. On the other hand, had they refused to accompany Tsonnonthouan in his projected flight to Michillimakinac, or openly ridiculed him for proposing it, he would not have attempted it, and consequently there would have been no opportunity, either of disabusing himself, or those who believed in him. Lastly, Had they told the real truth, and the manner how the whole affair happened, Tsonnonthouan would have contradicted them flatly, nay, invented additional circumstances to do it the more effectually, of his readiness at which, the ascension is a sufficient instance, which

which by often affirming he would have at last believed, and the bulk of mankind being ever better disposed to give credit to the wonderful and miraculous, than to the natural and probable, where They had one profelyte, Tsonnonthouon would have made one hundred. In short, had any one or all of these things been done, Tsonnonthouon, by his own superior qualities, for he excelled all the Indians in eloquence, address and ingenuity, and by the superior merits of his cause, which consisted in the falsehood, ridiculousness and impossibility of the story he told; I say, with all those advantages, Tsonnonthouan would have certainly become victorious, and established the reality of his miraculous flight and ascension on the ruin of all opposition. Perhaps, had he, or any of his profelytes, suffered a burning, commonly called a martyrdom, for the faith, which no people undergo with such heroic fortitude and resolution as the Americans, it might have been the foundation of an established religion; and those honest men, who saved the founder's life, would have been branded through all posterity, as infidels, scoffers at sacred things, and blasphemers of the manitou, in the devout polemical

mical writings of the pious and orthodox clergy, who, at all events, are bound to defend the faith they profess: Nay, in course of time, things might have been so far changed, that those who adhered to the truth, if any such remained, might have suffered martyrdom in their turn. However, as matters were now managed, nothing came of it but a broken leg; and, indeed, it were to be wished that some other miraculous flights and ascensions had been handled in the same manner; in which case, I am persuaded, they would have been as little heard of, as Tsonnonthouan's has hitherto been. But it is time to resume the narration interrupted by this digression, which I have been led into by an unwary promise made in the preceding chapter. The history shall, therefore, be continued in the next.

END *of the* FIRST VOLUME.